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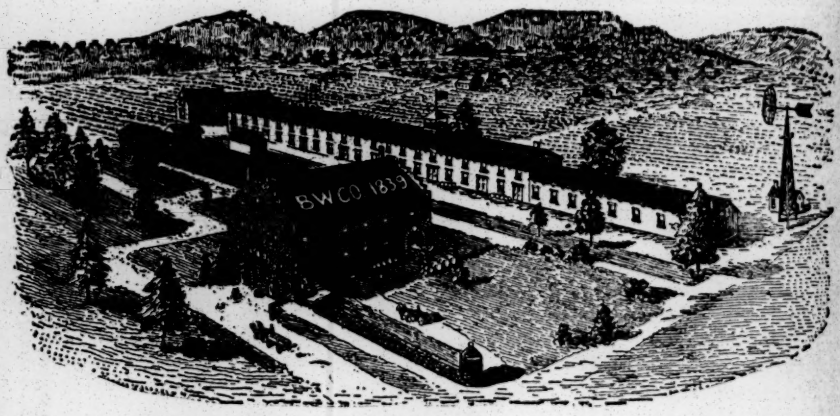

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THE ECCLESIASTICAL REVIEW

VOLUME 102.—MAY, 1940.—No. 5.

TWO BISHOPS INTERVENE IN BEHALF OF SOCIAL JUSTICE.

IN LABOR TROUBLES, as in other wars, the appeal is always to the non-combatant through all the arts that guileful propaganda can devise. Just as when England prosecutes a war she broadcasts to the world what she considers the solidarity of the cause of the neutrals with her own, so in the all-too-frequent labor wars between employer and employee each side tries every possible maneuver with which to gain the good will and the unity of the middle-man, the public or consumer, who in so many cases is all too completely assimilated to the category of the unfortunate neutral nations, whose sensibilities are so blithely trodden upon by belligerents.

As a rule our public press rather thoroughly suppresses many details of a labor war that, if revealed, would so enlighten the onlooker that he would be able to form a far surer judgment of the justice of the conflict, of which he is at once the witness and the victim, than he is enabled to attain by that filtered news that trickles through the censorships imposed by one side or the other. The commonest slogan that reaches our ears amidst these labor conflicts is a welter of outcry against injustice—the injustice of labor in what the operator terms its irresponsibility, or the injustice of capital in what labor designates as oppression under the heel and hand of might. It is needless to elaborate on the resultant enmities which so prolifically spring up, as the decent-minded workingman throws in his lot with the irresponsible or racketeer labor leader, and the would-be just capitalist exasperated places himself under the wing of the radical capitalist to whom profits are more than justice.

It is interesting to note the strategy that underlies the moves of both sides when a campaign is to be planned, an attack thwarted, or an impasse averted. In such juncture the position of the Church with regard to such conflicts, the principles of Christian justice, and the methods whereby the Church may exercise the latter, are often strikingly brought out by the course of events. While the Church theoretically appears during the prosecution of such conflicts to be merely among the victims or the onlookers, there is to be observed on many an occasion such a recognition of the supramundane status of the Church that when her authoritative voice is heard, it comes upon the combatants more as that of an arbitrator from another sphere, as it were, than merely the protest of a victim, or consumer. Something of the sort occurred here in the State of Washington when in the political campaign of November, 1938, a united frontal attack was made upon the position of labor. In the year 1938, apparently more specifically than in other years, there seems to have been set on foot a widespread campaign seeking to hamstring labor under the guise of laws ostensibly for the protection of the public and the guarantee of the rights of the employer and operator. No figures are available at this writing, but the claim has been made that this campaign was set on foot in some thirty or more states throughout the country. This was especially true of the Pacific Coast region, for along the entire coast in California, Oregon, and Washington, a more or less concerted movement on the lines indicated took place through the advocacy of proposed legislature which, while it failed in California and Washington, actually became a law in the State of Oregon.

To understand the movements and its workings, one must know something of the institution known as the " Initiative," which had its origin in Oregon around the year 1902. Hailed as a political panacea and as destined to place in the hands of the people the reins of government and the power of determining not only the broad lines of political action, but even the more intimate details of daily life, should such a course be indicated, the Initiative actually lent itself to far graver abuses than the ordinary hardened politician could persuade himself to excogitate. Within less than twenty-five years after the first introduction of the Initiative into the political arena, it spawned, for

example, the Oregon School Bill, which, but for the final action of the Supreme Court of the United States, would have permanently closed the parish and all other private schools in the State of Oregon.

The Initiative, as the title indicates, is a method whereby under certain conditions the people by their sovereign will can force upon the ballot such proposal as may seem good to them under whatever aspect they may approach it to come to such a conclusion. Naturally the normal method of operation is through petitions, which are circulated among the people, most of whom, as experience has shown, sign without understanding what is the real object of the petition presented to them. Once a certain specific proportion of voters have signed these petitions, the Secretary of State is obliged to place upon the ballot the Initiative in question, irrespective of whether it seeks to restrict or destroy the rights of a section of the citizenry or merely busies itself with some matter of lesser moment, such as the length of sheets in hotel rooms. Quite naturally, even if unexpected by the proponents of the scheme of the Initiative, special groups have ever since its inauguration in the political life of our country had constant recourse to the Initiative in order to have their will upon whatever group they seek to throttle. Thus we find them as a rule masquerading under patriotic titles, such as "Associated Operators," or " Women of Blank State, Inc." and the like. Here in Washington when an Initiative measure goes on the ballot, it is printed in pamphlet form by the State, together with an explanation of what are considered its good points by its proponents, and an argument against it by those who are opposed. Theoretically this pamphlet goes to all voters, who are presumed to have studied the measures and at the election to pass upon them on their merits.

In the Fall of 1938 here in the State of Washington Initiative Measure No. 130 was thus presented to the consideration of the voters. In order to present the complete picture of the methods back of the proposal of such a measure, it seems worth while to reproduce it here *in extenso,* as presented in the pamphlet issued by the State:

INITIATIVE MEASURE NO. 130

BALLOT TITLE

A MEASURE relating to employment; providing for the service of written demands upon the employer; providing that a majority vote of the employees concerned cast in a prescribed manner shall be necessary before a strike may be called; making provisions concerning lockouts; and providing penalties.

AN ACT to prevent interruption of employment, obstruction of production, trade and commerce and the occurrence of strikes unless approved by a majority vote of the employees involved cast in accordance with certain procedure under conditions to be established and supervised by the County Auditor and preceded by service of written demands upon the employer involved and an opportunity to adjust such demands; providing civil rights and prescribing penalties.

Be it enacted by the People of the State of Washington:

SECTION 1. Uninterrupted employment of its citizens is of vital importance to the State of Washington. Strikes and lockouts diminish public revenues, increase public expenditures, cause general financial loss, destroy the peace and retard the progress of the State. Neither strike nor lockout should be permitted until a reasonable period of time shall have elasped within which the difference between the contending parties may be adjusted. And finally, no strike should be permitted until the employees directly concerned shall have been informed of the issues upon which a strike may be called and a majority of such employees shall have freely approved of such strike. Therefore for the purpose of promoting the common good and preventing discontent, disorder, and social unrest, the State of Washington exercising herein its police and sovereign power hereby declares that a reasonable opportunity for settlement must precede either a strike or lockout and that an opportunity to cast a secret ballot without interference or coercion must be provided for the employees liable to be called out on strike, that a majority of such employees must approve such strike before it can lawfully be called, and that prior to such approval no obstruction to the ordinary course of production, trade, or commerce upon which the employment of its citizens and the support of its institutions depend shall be permitted by the State.

SEC. 2. As used in this act:

The term " strike " shall mean the cessation of work by a body of persons employed in any trade, industry, or occupation, acting

in combination, or a concerted refusal or a refusal under a common understanding, of any number of persons who are, or who have been so employed, to continue to work or to accept employment or to perform the duties for which they are employed.

The term " lockout " shall mean closing a place of employment, or suspension of work, or refusal by any employer to continue to employ any number of persons employed by him with the intention of compelling those persons, or to aid another employer in compelling persons employed by him, to accept terms or conditions of, or affecting employment.

The term " union " shall mean any association or group of persons in this State who shall directly or indirectly combine for the purpose of obtaining better hours, wages, or working conditions of the members thereof.

SEC. 3. It shall be unlawful to cause a strike or go on strike:

(a) Unless for a period of thirty (30) days from the date of submission of written demands to the employer the Union shall have attempted in good faith through negotiations, mediation or conciliation, to reach an agreement or settlement with said employer with respect thereto: *Provided,* That the employer within such period shall not have finally refused to enter into negotiations with said Union; *And provided further,* That nothing in this act shall prohibit any employee from leaving the employ of his employer under circumstances that do not constitute a strike; and

(b) Unless, upon failure to reach a settlement within the period above provided, the Union shall have requested the County Auditor of the County within which a majority of the employees involved reside to conduct a strike vote and certified to said County Auditor the demands for the enforcement of which it is proposed to call a strike; and

(c) Unless said County Auditor shall have certified as hereinafter provided that a majority of said employees have voted to go on strike.

SEC. 4. Immediately upon receipt of the foregoing request and demands, the County Auditor shall

(a) Advise the Union of the time and place of conducting a vote of said employees;

(b) Notify the employer concerned in said dispute of the taking of a strike vote and request such employer to certify to said Auditor the names and addresses of the employees involved,

whereupon it shall be the duty of such employer to immediately furnish such information; *Provided,* That the accuracy of such list, upon the petition of the Auditor, the Union, or any employee affected thereby, shall be subject to review by the Superior Court of the County in which such petitioner resides;

(c) Prescribe, enforce and carry out such rules, regulations and provisions for conducting such vote as shall insure that each such employee so voting shall cast a secret ballot without interference, coercion or direction of any person, and provide each employee at the time of casting his vote with an unmarked ballot upon which he may record his vote, and it is hereby made the duty of the officers now charged by law with the duty of furnishing election supplies to provide whatever is necessary to carry out the provisions hereof;

(d) Post copies of the demands certified to the Auditor as above provided in two or more conspicuous places at the polling place.

Only those employees so certified shall be entitled to vote and the Auditor shall indicate upon said list those voting.

At the conclusion of the voting, the Auditor shall tally the votes, certify the result thereof to the Union and the Employer involved, and post the same in a place easily available to the Employees so voting. The Auditor shall retain said list of those entitled to vote and of those voting and the ballots cast, in his possession for a period of six months. Upon receiving such certificate from the Auditor, if the strike be approved by a majority of those entitled to vote, then the employees whose names have been certified to the Auditor may be called out on strike to enforce the demands so approved by them. If, however, a majority of said employees shall vote not to strike, then no strike of said employees may be lawfully called.

SEC. 5. The County Auditor concerned, or the Union, or any employer, or employee whose rights and privileges under this act shall be affected by the violations of any of the provisions thereof, may petition the Superior Court of the County in which the petitioner resides for the purpose of preventing such violation. Upon the filing of such petition, the Superior Court shall have jurisdiction, power and authority to grant such relief as it shall deem proper and necessary in the premises.

SEC. 6. Prior to the service of written demands on the employer and during the period provided in Section 3 of this act, it shall be unlawful for any person to advertise, speak, patrol or post patrols in, on or near the premises or property owned, occupied, controlled or used by any person, for the purpose of obtaining or communicating information regarding any controversy with said person or persuading or inducing any person to work or abstain from working or obstructing the approach to said premises or property or egress therefrom.

SEC. 7. Prior to the service of written demands upon the employer and during the period provided in Section 3 of this act it shall be unlawful for any employer to declare or cause a lockout, provided that nothing in this act shall prohibit such employer from doing any act in connection with the conduct of his business which is in the ordinary course thereof.

SEC. 8. Prior to the service of written demands on the employer and during the period of time provided in Section 3 hereof, it shall be unlawful for any person, persons, association or organization, for the purpose of enforcing any demand for the enforcement of which a strike might lawfully be called hereunder, to obstruct or prevent or attempt to obstruct or prevent the lawful buying, selling, transporting, receiving, delivering, manufacturing, harvesting, processing, handling, or marketing of any agricultural product or merchandise of any kind; provided that nothing in this act shall be so construed as to make lawful any act which except for the passage hereof would be unlawful.

SEC. 9. It shall be unlawful for any person to incite, aid, abet, encourage or assist any employer or any employees or any organization of employees or representatives thereof, or any other person, in the violation of any of the provisions of this act.

SEC. 10. Any person convicted of violating the provisions of this act declaring certain acts to be unlawful shall be punished by a fine of not less than one hundred ($100.00) dollars nor more than one thousand ($1,000.00) dollars or by imprisonment in the County Jail for not less than thirty (30) days nor more than one (1) year, or both.

SEC. 11. If any part of a section, clause or sentence of this act should for any reason be declared unconstitutional and invalid such adjudication shall not affect the validity of any of the re-

maining portions of the act or if the application of the act to any person or circumstances be held unconstitutional or invalid such adjudication shall not affect the application of the act to any other persons or circumstances not directly involved in the action wherein such adjudication was made. If the operation of any clause, part or section of this act, including any or any part of the penal provisions thereof, shall be held to impair the obligation of contract or to deny to any person any right or protection secured to him by the Constitution of the United States of America, or by the Constitution of the State of Washington, it is hereby declared that, had the invalidity of such clause, part or section been considered at the time of enactment of this act, the remainder of the act would nevertheless have been adopted without any and all such invalid clauses, parts or sections.

In the same pamphlet, issued by the State, one page is devoted to the arguments in favor of the Initiative, as set forth by the various persons whose signatures are appended.

ARGUMENT FOR INITIATIVE MEASURE NO. 130

"RELATING TO STRIKES AND LOCKOUTS"

Sponsored by 100,000 Washington Voters

Purpose of Initiative No. 130 is to prevent loss of wages to workers, and consequent loss to the public, through unnecessary and avoidable strikes and lockouts. It will prevent unnecessary interruptions of production on which public prosperity depends.

Initiative No. 130 prescribes orderly procedure for the calling of strikes by workers and regulates the calling of lockouts by employers.

Power Given to Workers: Power to call strikes is put into the hands of the workers on the job by provision that no strike can be legally called unless it is authorized by favorable vote of an actual majority of the workers employed in the operation; voting to be by secret ballot, conducted by the county auditor, under conditions which will prevent intimidation of the workers.

Time for Peaceful Settlement of the questions involved is allowed by provision that no strike can be legally called until thirty days after written demands have been served upon the employer and negotiations carried on to effect agreement, during which both workers and employers would become thoroughly

acquainted with the issues involved. If employers refuse to negotiate, the strike vote can be held immediately. During the same period, employers are prohibited from declaring a lockout of their employees.

Would Stop Great Loss to Public: With the power to determine whether or not to strike placed entirely in the hands of the men on the payroll, with ample time to investigate and negotiate before a strike vote is held, it is generally admitted that there would be a great reduction in the loss of hundreds of thousands of dollars suffered annually by the people of Washington, through unnecessary strikes and interruptions of employment, and consequent increase of relief costs.

Workers May Strike and Picket: Initiative No. 130 puts no restrictions on the questions over which strikes may be called. Workers may strike for any reason deemed important enough for a strike by a majority on the payroll.

The act puts no restrictions on picketing during a strike. It makes illegal, picketing for purpose of intimidation of workers or boycott of employers, when no strike is in progress.

No Interference With Workers' Rights: Initiative No. 130 does not interfere in any way with exercise of the legally recognized rights of workers; to organize, to bargain collectively and to strike. It does not conflict with any of the provisions of the Wagner Labor Relations Act or any other Federal or state legislation which establishes and guards the rights of labor. It gives workers control over their bargaining agents. It is constitutional.

Enactment Would Benefit Workers: Enactment of Initiative No. 130 would prove a benefit rather than a setback to the labor movement, as proven by experience of the railroad Brotherhoods, which have been under similar Federal regulation of calling of strikes for many years. They have strengthened the Brotherhoods, maintained high wages, and have won popular favor by furnishing uninterrupted transportation service, to the benefit of the Nation. Some other unions successfully follow virtually the same procedure regarding strikes.

Initiative No. 130 is a strictly non-partisan issue presented to the voters on its own merits.

ADELLA H. MURFIN, Pres. Women of Wash., Sunnyside,
HAZEL K. HILLYARD, Ex Sec., Seattle,
BENJ. F. SMITH, Pres. Asso. Farmers, Kent,
L. O. BIRD, Ex. Sec., Yakima,
L. E. PRUITT, V. Pres., Wenatchee,
JAMES W. GARRETSON, Treas., Yakima,
LOUIS THUN, Trustee, Underwood.

Similarly, the opponents of the Initiative are given an opportunity to present their arguments, and one page of the pamphlet was accordingly turned over to the President of the Washington State Federation of Labor, who set forth his arguments as follows:

ARGUMENT AGAINST INITIATIVE MEASURE NO. 130

Initiative Bill No. 130 could not have settled any of the great strikes in the past, and will not settle any in the future because it is so loosely drawn. There is no mention in the bill that the state is interested in any business engaged in or affecting interstate commerce. Accordingly it has no application to freight and passenger transportation companies, the fishing industry, lumber industry, fish and vegetable processing industries, nor to any manufacturing company whose products may ultimately be sold or transported in interstate commerce. In fact it does not include the average retail merchant who buys products manufactured outside the state.

Initiative Bill No. 130 will prevent the signing of agreements which are fair to all employers and all employees in the same industry and trade. Such agreements to be fair must and are approved by all employers and the unions representing all of the employees. They are fair because everybody has agreed to them. Under this initiative the employees of one employer is the constituted unit for bargaining purposes with the result that all employers in the same industry and community will not be paying the same wages and the employees will likewise not be receiving the same scales. The actual wages will vary according to the economic strength of the particular employer and its particular employees and will bear no relationship to that observed by other employers.

Initiative Bill No. 130 will result in the destruction ultimately of all of the great labor agreements many of which have been extended from year to year with no major price dispute for over 20 years. These agreements have been executed and signed by the unions because they had discipline over their members and they would not permit a strike condition to exist just because one group of employees were dissatisfied. Under the bill a strike can be provoked by one group of employees although the great majority of employees are satisfied. The recently signed Seattle Building Trades agreement, which has been hailed all over the United States as a model, cannot survive under Initiative Bill No. 130. Harmony in the teaming crafts, culinary crafts, metal trades, building trades, printing trades, theatre crafts and hundreds of other unions throughout the state will be disturbed by the effect of Initiative No. 130 on their contracts.

Initiative No. 130 provides for either side or any interested party to take the dispute into court resulting in delay and expense at a time when the parties should be negotiating a settlement instead of fighting.

Initiative No. 130 places control of labor disputes in the hands of politicians and makes a political football out of bona fide disputes. In the past the unions have prevented a strike unless the dispute affects a majority of all of the employees and members of the union. The bill destroys discipline by the union over its members because it provides that any group of employees can have a dispute and only those employees can vote however small their minority may be. It thus permits a small group to shut down a plant where the majority are opposed. The Initiative places the decision in the hands of every County Auditor to determine who shall vote and he can refuse to permit anyone to vote. With this control over those voting, a politician can swing the election one way or another and in effect determine whether there will be a strike or not.

Initiative No. 130 recognizes only the employee status so that in such seasonal industries as grain producing, fruit and vegetable producing and processing, fishing and fish processing, where the season is short there is no opportunity for a determination of the conditions of employment based upon the price received for the products so that the seasonal employers will not know how many

apples to pick or fish to catch because of uncertainty as to the labor cost.

WASHINGTON STATE FEDERATION OF LABOR
By JAMES A. TAYLOR, *President.*

Immediately upon acceptance by the State authorities of Initiative 130, and admission to the ballot, the labor forces, who seem to have been somewhat off their guard during the summer when the petitions were being circulated, feverishly sprang into action. Through radio addresses and advertisements in newspapers and magazines, through appeals to their followers to take up the campaign of enlightenment, and especially through appeals to the general public, Labor set on foot a campaign of defence, through the strident noise of which seemed to come at times the note even of despair, for the proposal of their opponents had been couched in such language that the general public was rather nearly persuaded that here, indeed, in Initiative 130 was to be found the palladium of their rights so often disregarded by both sides in a labor struggle.

When in the week preceding the balloting it appeared that we were confronted with a situation which required from the Church, as the friend of Labor and at the same time the apportioner of justice to all, some comment or judgment upon the situation, the Bishops of the two Dioceses in the State of Washington issued a joint editorial in their respective diocesan organs as follows:

CAPITAL, AND LABOR, AND SOCIETY

A JOINT EDITORIAL ON CATHOLIC SOCIAL JUSTICE

It is of little avail to avoid Scylla's Rock if the course of our avoidance inevitably drives us into the whirlpool of Charybdis. The prudent navigator strives so to lay his course that he will successfully guide his ship safe between the two threatening dangers.

In curbing an abuse prudence dictates to us that we must not incontinently abolish also the legitimate use. It seems that all right-thinking citizenry today recognize that, when exasperated by the manifold evils of alcohol, we stamped out both the abuse and the proper use of it by the experiment of Prohibition, the last extreme brought upon our country even greater evils than those that preceded Prohibition.

Society as we know it—and as we trust it will endure—is composed of two essential elements, Capital and Labor, the two being absolutely interdependent, one on the other. Component parts of the one whole, as they are, a conflict between them can only be of the nature of internecine strife, of civil war. Neither side can win but at the expense of the other. Neither can win unless Society, composed of both, loses. Neither can win if the other must lose, for the prosperity of each is inextricably bound up with that of the other.

To apply the pithy words of St. Paul (I Corinthians, Chapter 12: 14 ss.), the members of Society like those of the natural body must mutually cherish one another: " For the body also is not one member but many . . . If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? . . . And if all were one member, where would be the body?

" And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you."

Indeed with but little stretching of the analogy, one may think of Labor in its relation to Society as he reads St. Paul's words in the next verse: " Yea, much more those that seem to be the more feeble members of the body, are more necessary." It is very much the corollary of this same thought that the poet has clothed in the oft-quoted words:

> Ill fares the land to hastening ills a prey
> Where wealth accumulates and men decay.

Whether we speak of the sturdy peasantry of other days, or of the self-respecting workingman of the present age, the wealthy landowner, the industrialist, the capitalist cannot continue to exist when his complement, the laborer, is destroyed. If in the Fascist Commune that is Russia today the despoiled capitalist is but a hewer of wood and a drawer of water in some remote logging camp, it is because the peasantry too in the human rabbit-warrens that they infest amidst the scenes of their forced industry are daily fed on " the husks the swine did eat ". Russia's orgy teaches us a lesson.

Destroy Capital and you destroy Labor. Destroy Labor and you destroy Capital. And if the one destroys the other, it itself commits suicide. And, Society, composed of both, perishes.

Time was when Capital imposed upon the defenceless workingman the twelve- and sixteen-hour workday in return for a pittance of a wage. Today Labor to a great extent retaliates with a six-hour day and a five-day week, and a wage that would be a living wage were it based on an annual instead of an hourly rate.

The pendulum has swung—in some ways too far. Jurisdictional disputes attest the enmity of Labor toward Labor. At times outlaw strikes contrary to contract and to basic morality cause incalculable loss to Labor, to Industry and to Society in general. Faithless labor leaders, too, at times are traitors to their cause and betray those who put their trust in them. Whatever be the arc through which the pendulum swings, our Holy Father's words of years ago are still most unfortunately true: "Society today still remains in a strained and, therefore, unstable and uncertain state, being founded on classes with contradictory interests, and hence opposed to each other, and consequently prone to enmity and strife."

Midway between the extreme of olden days, wherein the laborer had no voice, and that occasional extreme of today, wherein at times *only he* has a voice, there lies the golden mean wherein as essential members of the one body social, Capital and Labor sit down about the common table with Society in general to solve by mutual trust and fellowship the problems that are the common concern of all.

If to avoid the Scylla of capitalistic oppression we fall into the Charybdis of the irresponsibility of Labor, Society and Capital and Labor still suffer.

If when we extricate ourselves from the swirling whirlpool of Labor's Charybdis we crash again upon the Rock of capitalistic oppression, the Ship of State has gained not at all. As our Holy Father, Pope Pius XI, has so wisely pointed out in *Quadragesimo Anno,* the solution lies in associations composed of both Labor and Capital, striving for the mutual good of each and the common good of the body politic.

On Tuesday next here in our State we must face fairly what seems to be the choice between Scylla and Charybdis. If, as seems to be the case, there are instances in which Labor has not properly observed its responsibilities, shall it profit us to turn over to the Capitalist, many of whom are even more irresponsible, the fate of Labor, or shall we not the rather fear what acting thus our State shall founder on Scylla's rocky promontory.

The remedy for one injustice is never in the sight of God the commission of another. If the proposal upon which our citizenry are to vote on Tuesday next will in the long run amount to the further injustice of the crushing of the laboring man by the destruction of his unions; if it endangers our constitutional liberties by encroaching on our common rights of free thought and free speech, then must we the rather set ourselves to find a more just, the golden mean, wherein *Society* guides Capital and Labor to a better understanding in recognizing to the full the rights of Society so often ignored by both of its component elements, Capital and Labor.

If one holds that the proposal upon which we have no choice but to vote "Yes" or "No" will destroy the union (inasmuch as it makes the Capitalist the sole arbiter of who are those laboring men who may vote upon any question at issue); if we feel that this proposal which we have but the choice to vote "Yes" or "No" dangerously encroaches upon the civil rights of our citizenry (since it forbids even the most normal and ordinary discussion of labor rights and of the causes and objectives of possible or proposed strife)—then must we as governed by the moral law choose that course which will safeguard the rights of all and leave Society intact.

Above all, no man who has the proper feeling of responsibility in his vote should dare to cast his ballot upon this most important proposal unless he has first read and deeply studied the import of its phraseology. Then may he in conscience vote as he believes God would have him do—for the common good, for the public welfare, for the greater honor and glory of God.

Irrespective of the outcome, we may hope and pray that in this, our fair Northwest, the spectre of industrial strife may be forever banished by the unanimous acceptance on the part of Capital and Labor and of the body politic of the principle of unity and indivisibility of common interest and common end and aims.

If Capital and Labor will but deign to sit with impartial members of the body politic about a common board of arbitration, no longer shall Capital seek in any way to crush Labor; no longer shall Labor strive to circumvent Capital; no longer shall helpless Society cringe beneath the aimless lash of both.

"And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it." (I Corinthians 12: 26).

3 November, 1938

✠ GERALD SHAUGHNESSY, S.M.
Bishop of Seattle
✠ CHARLES D. WHITE, D.D.
Bishop of Spokane

Appearing on the Friday preceding the Tuesday of the balloting, the editorial aroused great interest and was extensively quoted in advertisements in all the daily newspapers of the State, as well as in the smaller weekly organs wherever they appeard in the interim between the issuance of the editorial and the balloting. The measure was rejected by the voters, and both labor and employer credited the editorial with tipping the scales toward the result attained. It may be recorded that, as is unfortunately to be expected, a number of overly Catholic Catholics in their zeal for purity of doctrine and of action called to the attention of the Bishops who wrote the editorial their desire that Bishops should "stay out of politics". On the whole, however, it may be said that the general reaction was favorable to the Church. The most amazing objection of all was that contained in a communication from a writer who very bitterly assailed the advice that the voters should read the wording of the Initiative before voting upon it.

✠ GERALD SHAUGHNESSY, S.M.
Bishop of Seattle.

THE PLIGHT OF THE LIBERALS.

AFTER READING the discourse which Monsignor Sheen delivered at the funeral of Heywood Broun, one can readily understand the Press remarking that the audience was " deeply stirred " by it. A more challenging (in the sense of inspiring) audience no speaker ever had, not even the immortal Lacordaire, and the preacher measured up to the occasion as only one of his gifts and experience could have done. The deceased had all his life been a flaming, even flamboyant, liberal, and naturally his funeral was attended by a goodly cross-section of American liberal opinion. How delicately Monsignor Sheen probed the souls of his audience in probing the soul of Heywood Broun. As one of the *Herald Tribune* editors wrote next morning: " If this was the ' biography of a soul,' it was a biography addressed to countless others struggling in an unusual degree with the issue with which it was concerned." The editorial is itself an eloquent piece and therefore an excellent commentary on the funeral discourse, for it is the sort of thing you imagine a talented writer turning out when he has just been kindled by something very masterly. It sums up beautifully the sad plight of liberals everywhere, describing the " moral or spiritual crisis which most of us feel within us," a crisis or issue which " refuses to remain within the heart, to be dealt with quietly in the night. It screams from the headlines, thunders in the artillery, sits with the diplomats, invades the corporation offices and the union meeting, is inescapable at every turn of politics, economics, and sociology. The rise of the totalitarian political religions, with their bloody popes and trampling armies and the fierce fanaticism of their followers, has forced it grimly on our attention; but they are the products rather than the causes of those tendencies in modern life which everywhere seem to be calling upon men to stand, to search their souls and give their own private answer to this mysterious and oppressive riddle."

But now comes the catch, for—remember—the quotation is from a *Herald Tribune* editorial, not from a Catholic journal. The editor continues: " There are many (sic) answers available, of which the Catholic answer is one, and one which countless souls have found sufficient. Countless others have not." There you have a lush clue to the liberal's cerebration. It would take

a Chesterton to expose all the bewilderment and pathetic bravado implicit in those two sentences, and to do it with such glancing good-humored irony that the victims themselves would go away laughing, and wiser despite their laughter. (That's where Chesterton had it all over us grim apologists. If Hamlet had been a Chesterton he would not have set his mother agonizing in that scene where he confronts her with her sin, but would probably have had her in stitches over his comparison of Hyperion with a Satyr, etc., and instead of leaving an embittered woman would have enlisted a fervent ally. But, then, there is only one Chesterton. Nature, like grace, never stencils a masterpiece.) Yes, G. K. would have pounced on the catch in that editorial with all his amiable weight.

The editor remarks on the " many answers available " to the liberal's self-searching. The journalist always betrays himself, for he is as prodigal with language as is Congress with the national budget. " Many? " Then why all the poignant bewilderment just described? Why the utterly hopeless stare on his face as he beholds " the bloody popes, the marching armies, the fierce fanaticism " ? A child with a profusion of toys might be at a momentary loss which one to play with, but he wouldn't have the forlorn look of a waif gazing into an empty stocking on Christmas morning. " The Catholic answer is one." One? Why number it when there is no other. Wasn't it the whole point of Broun's conversion that he finally stumbled, so to say, on the only answer? Heavens, he spent a good thirty years of an energetic life sifting through those " many answers available," panning for gold in " them thar hills " of liberalism.

The pickings could not have been much when he was reduced to lying on a couch and submitting to the mumbo-jumbo and abracadabra of psycho-analysis. H. G. Wells wonders what Belloc can be thinking about while he is attending Mass, a supposedly devastating Wellsian thrust; but it is really matter of wonderment what a liberal can be thinking about when he lies down on a witch-doctor's couch? This is not to be too heavy-handed with a popular cult, for its own exponents have said as much. If you read *The Return to Religion* by Henry C. Link, Director of the Psychological Service Center, New York City, you may remember him saying therein: (italics mine) "Almost any method, *no matter how absurd or unscientific,* will help some

people, whether it be *psychoanalysis*, astrology, numerology, palmistry, character analysis, phrenology, Couéism, New Thoughtism, or any of the thousand and one *pseudo-scientific* cults that fire the imaginations of people for a time." If a thing is to be judged by its company, certainly Doctor Link has not given psychoanalysis a very flattering juxtaposition in that sentence; so it is not overbearing to construe Heywood Broun's desperate resort to psychoanalysis as evidence of the utter bankruptcy of the liberal position. If, as the *Tribune* editor alleges, there are so " many answers available," it is mighty strange that a big hearty fellow like Broun left off the bracing occupation of sifting them and in sheer desperation flung himself down on a psychoanalyst's couch. How he ever arose from it with his wits intact must remain one of the mysteries of God's providence. And his old confrères on *The New Republic* (or was it *The Nation?*), if they were present in the cathedral that morning listening to " the biography of his soul " and possessed an ounce of sensibility (some intellectuals don't, strangely enough), must have blushed scarlet at the revelation of one of their once vaunted lights recumbent on that pseudo-scientific couch, beseeching surcease from the anxieties that weighed upon his generous soul.

Yes, the liberals are pretty much washed up. The air is filled with their railings against the forces of tyranny and nihilism everywhere rampant, but their voices have a hollow, ineffectual, hopeless ring which cannot be disguised by the truly fine literary craftsmanship of Walter Lippmann, Dorothy Thompson, Albert Jay Nock, Thomas Mann, John Haynes Holmes and most of *The Nation* and *The New Republic* crowd. If you saw Clifford Odet's play, *Golden Boy* you will remember that touching scene where the Italian father, out of his meager savings, had purchased his son an expensive fiddle, and how he thrilled with the prospect of his humble dwelling resonating with fullbodied tones and the soul-filling sonorities of the violin, only to discover to his horror that the boy had opted for the prize-ring. If you want an exact parallel of that, read the closing chapter of Oswald Garrison Villard's autobiography, erstwhile editor of *The Nation*, and a liberal crusader this many a day. From our standpoint the book might be entitled (with acknowledgment to Stuart Chase) simply " Waste," tragic waste—dark waste of sincerity, high-

mindedness, character, nobility, profound sympathy for the poor and the downtrodden and a robust zeal to meliorate the sad lot of the masses. His disillusionment set in as he watched the sordid logrolling at Versailles, and now he is a thoroughly crestfallen and embittered spirit. The final chapter of his autobiography is called "Summing Up" and alongside it Robinson Crusoe's inventory of what had been saved from the wreck seems like the wealth of Croesus. He consoles himself with such inconsequential achievements as women's suffrage and the fact that Turkish women have discarded the veil, though at the moment American women are donning it again. Like the noble father in *Golden Boy* he lavished his precious substance on the world, only to discover to his horror that it has opted for bombing planes and *Blitzkrieg*.

If a certain animus toward the liberals crops out in these pages, there is an explanation of it. Twenty years ago when the writer was cutting his literary teeth, the liberal journals were the one place where a young fellow was sure to find good writing. This is not exactly an insolent confession to make, since, after all, it wasn't the youngster's fault if a fortuitous succession of teachers, beginning with Father Neil Boynton, S.J., in first year high school, had imbued him with a lusty appetite for good prose. Nor was it their fault, either, for how were they to know that they were turning out a prig? Anyhow, in those days a youth, fresh from the rhetorics, with the cadences of Stevenson, Newman and Burke still ringing in his ears, was very likely to turn to the writings of the liberals out of sheer hunger for first-rate prose. Those were the days when Catholic journalism in America was still pretty much in swaddling clothes—(priggishness will out!), when the bulk of Catholic writing was still rather turgid stuff, and when a Catholic youngster, picking up his first copy of the *American Mercury*, was likely to exclaim: "Oh, if we could only state our case as readably and racily as this!" Chesterton was already doing it, of course, with brimming genius, but his writing was not as yet so widely known on this side of the water as to fall within the ken of a callow collegian. And so perforce the young prig devoured the lucent prose of the liberals, even at the harrowing cost of having his Catholic logic, historical sense and realism continually insulted, and of being forever galled by the snootiness of these clever word-mongers

toward the one thing dearest to him in the world, his Church and its Creed. It must always be a mystery to him how they could be so cavalier, if not downright contemptuous, toward an institution that had been in existence for over nineteen hundred years, had seen empires and dynasties rise and fall, had numbered countless hosts of mankind among its fervent followers, had been the mainspring of some of the most revolutionary and beneficial developments in human life, had inspired immortal achievements in painting, music, sculpture and architecture, and possessed a vast literature comprising not a few of the greatest masterpieces of all time. That professedly educated men and women should utterly ignore such an institution, should blithely pass over such a gigantic and unique phenomenon of history as if it didn't exist, should even at times make it the butt of trivial jibes, was more than a young literary prig could forebear, and deep resentment was kindled in his soul against the whole liberal tribe.

Fortunately time heals the deepest wounds, even though it leaves a *locus minoris resistentiae,* and today the liberals evoke not so much resentment as pity. They built their house on sand, though the Lord had warned them not to; and now the storms have come and their house is crumbling. They decried dogma and in its stead exalted mere opinion and subjective impression, and now they wonder why the great mass of men are deaf to their frantic calls. As if men could be rallied by anything less than a dogma! We enjoy reading opinions and subjective impressions, for they are the stuff of much good literature, but we will not die for them. Thomas More did not yield up his life for a literary sentiment or even a philosophic principle, much as he loved literature and philosophy: he died for a dogma. Men are forever dying by the thousands for the dogmas of religion or patriotism, or for the dogmatic faith of friendship, but they cannot be expected to die for the vaporings of mere liberalism. Try to imagine Santayana preaching a Crusade. Or search the writings of Professor Joad for an effective rallying cry against the forces of tyranny and nihilism. Joad would sooner be caught dropping his h's or using " ain't " than be found with a certitude on his person. " The mind," he would say, " cannot arrive at anything stronger than a probability." And the tyrant snaps right back: " Exactly, but why should your probability be preferable to mine?" If you think this a travesty on an

estimable British gentleman, look up his latest pronunciamento in the November *Atlantic,* and see if you can envisage the author of it rallying a crusade for anything, even for clean finger-nails.

No wonder Heywood Broun slumped into psychoanalysis; even a charlatan's couch would seem like terra firma after treading the clouds of liberalism for thirty years. No wonder his conversion has set even Dorothy Thompson to wondering whether noble emotionalism can save the day for human freedom. No wonder Aldous Huxley has brusquely turned his back on them all and is now serving up the stark spirituality of St. Teresa and St. John of the Cross in the guise of a whacking good novel in the current Harper's serial. The liberals are forever chinning about the sacredness of personality and the need for its liberation. All quite true; but coming from them the phrases wear an insubstantial look. Huxley has perceived this and is revolted by it, and in his groping way (he is not a Catholic, mind you) he is trying to give the gaping phrases of liberalism a content that is transcendental and absolute. He sees that any creed worth dying for must be theological, must be anchored in the very Being of God. He sees that it is the flabbiest nonsense to talk about values like liberty, equality and brotherhood unless your mind is firmly made up about the Supreme Value, the *Summum Bonum.* Nor is he content to stay on the plane of ethics and natural theology, but discourses (through a character, of course) rather like Tanqueray's *Spiritual Life* or in the vein of Father Leen—but as yet gropingly, remember, and at appreciable remove from an imprimatur. The shredded character of brisk dialogue makes quotation extremely difficult, but some attempt will be made. He is saying how personality, the ego, is a prison, and that there is no complete liberation for the soul short of that perfect immolation of self which is sanctity: "If a man serves any ideal except the highest—whether it's the artist's ideal of beauty, or the scientist's ideal of truth, or the humanitarian's ideal of what currently passes for goodness—he's not serving God; he's serving a magnified aspect of himself. He may be completely devoted; but, in the last analysis, his devotion turns out to be directed toward an aspect of his own personality. His apparent selflessness is really not a liberation from his ego, but merely another form of bondage." A bright child from

the parish school could probably interpose that the idealist in question is evidently omitting to say his Morning Offering; but the point is that this is not the sort of thing you expect to find imbedded in a Harper serial, and that it clearly marks the struggle of another liberal to escape from the quicksands of liberalism on to firm theological ground.

Just a few more disjointed sentences, since, given the setting, they are as startling as would be an Ave Maria heard issuing from the Kremlin: " Self-sacrifice to any but the highest cause is sacrifice to an ideal, which is simply a projection of the ego . . . You've been assured that self-sacrifice is splendid . . . [but this is] nonsense that people have made up to justify themselves in continuing to deny God and wallow in their own egotism . . . In so far as we're human beings [ed. he evidently means, lead a merely natural life], we prevent ourselves from realizing the spiritual and timeless good that we're capable of as potential inhabitants of eternity, as potential enjoyers of the beatific vision," but " occasionally to all of us there come little flashes of illumination, momentary glimpses into the nature of the world as it is for a consciousness liberated from appetite and time, of the world as it might be if we didn't choose to deny God by being our personal selves." Here is the liberals' doctrine of personal freedom, but transfigured, spiritualized, supernaturalized, with a thoroughly theological and well-nigh mystical slant to it. Certainly it is a far advance over the fabulous optimism of the old-school liberal, with his cheating promises of a better world and a happier life. Here, surely, is no woolly idealism, but hard, flinty, practical Christian sense, even though its formulation leaves considerable room for clarification and correction by a Catholic theologian. Huxley at least is coming to grips with the issue and crisis, referred to by the *Tribune* editor, on the only plane where you really can come to grips with them, on the plane where a Papal Encyclical comes to grips with them, on the plane of religion and theology. What is needed now to touch off the heroism and crusading valor of the tattered hosts of freedom is a genuine categorical imperative; liberalism hasn't the wherewithal to hurl a convincing imperative; only one institution under heaven can stand up to tyranny, as did the prophets of old, and say: " Thou shalt not."

The liberals made their greatest blunder in forgetting the origins of their cause. They pegged history at an arbitrary date and deluded themselves into believing that there freedom began. Before that date was nothing but darkness and tyranny. But freedom didn't begin there, it merely *flowered* there. Now, a flower postulates a plant, the plant postulates cultivation, cultivation a seed, the seed a sower. What was the seed of that freedom, and who sowed it? Its roots are certainly not to be found in ancient paganism. "There is not a petty Christian state," wrote Chateaubriand, "under which a person may not live more agreeably than he could have done among the most renowned people of antiquity, excepting Athens, which was attractive, but horribly unjust. Among modern nations there is an internal tranquility, a continual exercise of the peaceful virtues, which never prevailed on the banks of the Ilissus and the Tiber." To mention but one aspect of modern freedom, the abolition of slavery—it did not happen overnight. No, and it didn't *begin* to happen till Christianity appeared on the scene. With the advent of Christianity, as Don Sturzo remarks in his magnificent volume, *Church and State,* "slavery, a social institution that had lasted thousands of years, lost its ethical basis, even while its economic basis remained. No longer would there be ethical justification for the polygamous family founded on the slavery of woman, for a State exercising absolute dominion over its peoples, for wars of extermination, for a caste economy, or for any form of oppression or social injustice." Indeed, one of the chief delights of a masterly history like Don Sturzo's is to watch the integral development of great forces and events, that historical *continuum* on which he lays such stress. There one can watch the gradual emancipation of human personality under the ægis of the Church; there one can behold the gradual emergence of every sound value which the liberal cherishes.

Don Sturzo did not set out to write an apologetic, but for the thoughtful reader it must amount to that. Of course, even under his brilliant handling, great masses of fact sometimes present a bewildering picture. There are times when to a superficial reader the Church might seem to be ranging itself against the fuller developmnt of human liberty, but only because the issues at the moment are complicated, because other and higher values than liberty are in jeopardy, and the Church can never sacrifice

the higher for the lower, the supernatural for the natural, the eternal for the terrestrial. With no *cura animarum* to burden them, no fear of harm to souls besetting them, the protagonists of liberty can, like De Maistre, drive straight ahead along their course, not tarrying like the Church to consolidate every advance and to conserve every good thing from generations past. It is easy to run with arms empty, but the Church must move with arms full, " rich with the spoils of time," and hence must move slowly. The Church must move with Christ's little ones clutched to her maternal bosom, a condition not exactly conducive to celerity. But the headlong liberal disregards all this, forgetting that it was from the Church that he derived whatever moral cogency attaches to the claims he so furiously urges, and that she first envisioned the goal toward which his impatient steps are directed.

In other words, a Christian society is the only conceivable habitat of personal liberty. The Catholic Church is the only force in history that has ever tamed the state and made it amenable to considerations of justice and individual rights. " We are indebted to Christianity," wrote Montesquieu, " for a certain political law in government, and a certain law of nations in war, for which mankind cannot be sufficiently grateful." The Catholic Church is the only institution having in itself the necessary vitality to endure free and independent of the state, and thus is the only institution that can serve as an abiding challenge to the state whenever it trespasses on the freedom and rights of the individual. The liberals would appreciate all this if they would only read a little history; but, as Bernard Wall would say, " in spite of their achievements they have one fault which vitiates their brilliance and sincerity. Absorbed in planning the future they have forgotten the past. They have no sense of history. And consequently they have feet of clay. Because history, and the knowledge of human nature which we get from studying history, is our only safe foundation for building in the present and the future."

It was tragic in the liberals ever to construe the Church as their enemy, all because they failed, as Don Sturzo says of De Maistre, to differentiate " between the inner virtue of Christianity and of the Papacy and the human acts of papal policy,"—which acts of policy did sometimes have the color of reaction,

but usually because in highly complicated historical situations the Popes had first to insure the safety of values far transcending even that of social liberty. The liberals did a grave disservice to themselves when they made a scapegoat of the Church, for they forsook their indispensable ally. You cannot impose freedom on a society; there is required a definite moral soil and climate if it is to flourish. Freedom presupposes a society of individuals who are capable of self-restraint and enjoy a fair degree of personal responsibility. To emancipate a herd of steers is to court disaster; nor can an insane asylum be run on democratic lines. A democracy must bank heavily on the moral energies of its citizens. If representative government and a large measure of personal freedom were finally realized in the Western world, it was only because the peoples of that world had undergone a long training fitting them to enjoy such blessings, and that education was supplied by the Catholic Church and by the Church alone. The " human acts of papal policy " may have a checkered appearance on the pages of history, but the fact stands unassailably: the Church educated Europe for freedom, she prepared the soil, she provided the bland moral climate. This fact the liberals, bedeviled with the aprioristic and unhistorical spirit of Descartes and Rousseau, proceeded to forget, and forgetting it they doomed their own cause. They forgot that it was the Church who civilized the barbarian by bringing him to submit to the evangelic law, who taught him to regulate his private conduct, without which regulation public order is but a mirage. Centuries of Christian asceticism and religious discipline had prepared the soil of Europe for the free institutions of modern times, or, as Lecky puts it, " Catholicism laid the very foundations of modern civilization." By constantly baiting the Church the liberals sapped those foundations, and now they fatuously wonder why the superstructure of freedom is falling.

Heywood Broun had the good sense, plus the grace of God, to recognize finally that the political and social problems of our day are simply insoluble on a purely secularist basis, which is the only basis the liberals really know. Human freedom and equality did not originate on that basis, and certainly cannot be restored on that basis. Liberals must now do one of two things: they must go over bag and baggage to the totalitarians and stop

their idiotic reaching for the moon, or they must enter the Catholic Church and work to restore human liberty on the basis on which it first originated. They must reëstablish their line of communication with the supply base. Yes, they must entrench themselves in Catholic dogma, if they are to hold out any longer against the onrush of barbaric despotism. They may find some of us Catholics still a bit sore at them, since it is hard to forget having once been scorned; but from the Church herself they will meet with only overflowing tenderness.

> All which their child's mistake
> Fancies as lost, She has stored for them at home:
> Rise, clasp Her hand, and come.

THOMAS A. FOX, C.S.P.

Toronto, Canada.

COMMUNISM AND RELIGION.

A Struggle unto Death.

THE most comprehensive exposition in Europe of Communism is to be found at The Russian Institute on Via Carlo Alberto in Rome. When I visited there in July a special exhibit of the Communist technique of propaganda was being staged. The walls of the rooms were covered with Communist newspapers, magazines, leaflets, pictures, posters and cartoons, collected from the countries of Europe, America, Asia and Africa. It brought out in a vivid manner the ambitions of the Komintern in Moscow for world domination. If any one has thought of Communism as a phenomenon within the Russian landscape content to remain within its borders, a glance at this exhibition would speedily disillusion him. It showed that no country was spared from the penetrating spearhead of its revolutionary technique.

The long arms of the Moscow octopus were reaching out into the capitals of the world, penetrating labor organizations and agrarian societies. Its *magna vox* was carrying unrest and discontent with the established order into every land, preaching its gospel of class warfare and revolution. In more than twenty different languages it was singing its hymn of hate. Its flaming posters were inciting the workers to dispossess the propertied class, to overthrow the established order, and to plant upon the smoking ruins of Christian civilization the red flag of Communism. The hammer and the sickle, the red flag, and the clenched fist, the symbols of the new régime, sounded the keynote in the Communist hymn of hate.

As I studied this exhibit displaying so authentically the Soviet ideology as it impinged upon the canvasses of the different nations, I perceived that the chief targets of this crusade of hatred were the owners of property, the so-called capitalistic governments, religion and the Christian moral code.

The systematic efforts of Communism to liquidate the capitalistic system are known to the world. To force the collectivization of farms upon the Kulaks of Russia, Stalin did not hesitate to starve from four to six million peasant farmers. The crusade against religion is scarcely less violent. Yet to win Americans, to whom freedom of religious worship is a sacred right, Communists often seek to disguise their hatred of religion.

"We Respect Religious Beliefs"

Thus Carl Browder, the Secretary of the Communist Party in the United States, writes: "Communists take religious beliefs into account. *We respect these beliefs,* because we think that religious-minded people will participate in the social revolution . . . We Communists are completely opposed, on principle, to state coercion in regard to religious beliefs." [1] This is a typical example of the tactics of the Communist, changing his color like the chameleon to suit every new environment.

Thus does he disguise the nature of his creed until the unwary individual has been caught in its tentacles and can no longer escape. This deceptive practice of the Communists is admirably exposed in the exhibit in Rome. Tempering the wind to the shorn lambs, the Communists begin stealthily, seeking to twine its doctrines around the ideals of the nation, so as not to shock them by the frank display of its hatred of God, religion, the supernatural and the moral code based alike upon Christianity and Judaism.

What is the true attitude of Communism to religion? The answer is to be found in the teachings of its founders and its leaders, and in its actions where it has gained the upper hand.

"Religion is the opium of the people," wrote Karl Marx, the founder of Communism. "The people cannot be really happy until it has been deprived of illusory happiness by the abolition of religion." In accordance with this basic principle of his creed, Marx made it incumbent upon his followers to struggle to exterminate all religious belief. God, a future life, rewards or punishments after death, are to Marxists so many outworn myths which need to be banished forever from the human mind. In compliance with the mandate of Marx, his followers can be heard chanting from a soap-box in Hyde Park on any Sunday afternoon, when it is not raining:

There'll be pie
In the sky
When we die.

It is their method of deriding belief in future rewards or punishments, or in a future life of any kind.

[1] *What is Communism?* pp. 190-191.

Frederick Engels, the co-founder of Communism, shared Marx's atheistic fervor. "In our evolutionary conception of the universe," he wrote, "there is absolutely no room for either a Creator or a Ruler." Like Marx he urged a crusade to uproot all religious belief.

"We Must Fight Religion"

"Marxism is materialism," said Lenin, the Father of the Soviet Republic. "We must fight religion. That is the A, B, C, of all materialism, consequently also of Marxism. We must know *how* to fight religion, and for this purpose we must explain on materialistic lines the origin of faith and religion to the masses. The Marxist must be a materialist—that is, an enemy of religion. Religion is opium for the people. Our program necessarily includes the propaganda of atheism."

Not content with merely pointing out this basic hostility in theory, Lenin demanded that it be translated into action. "Religion must be abolished," he wrote. "The best country is a Godless country. If religion would pass out quietly, our attitude will be one of benevolent tolerance. But if it resists we will hasten its exit by violence proportionate to its resistance."

Listen to Stalin, the present dictator of Russia: "Keep children away from religious training and home life until they are eighteen years of age; then they will be good Communists." Lunacharsky, the late head of the education department writes: "We hate Christianity and Christians; even the best of them must be reckoned among our worst enemies."

Stepanoff, one of the foremost leaders of Communism urges the dismemberment of the Church and the eradication of all belief in God. "We ought so to act," he declares, "that each blow delivered against the traditional structure of the Church, each blow at the clergy attacks religion in general . . . Even the blindest see how indispensable is the decisive struggle against the Pope, whether he be called pastor, abbé, rabbi, patriarch, mullah or pope; and this struggle ought to develop no less ineluctably against God, be he called Jehovah, Jesus, Buddha or Allah."

Private Matter But Public Fight

I have heard Communist speakers in Great Britain and in America pretend that religion was a private matter with which

Communism would not interfere. Lenin, however, flatly contradicts them. "To the proletarian Socialist Party," he writes, "religion is not a private matter. The party of the proletariat demands *from the State* the proclamation of religion as a private affair, but does not regard as a private affair the question of the fight against the opium of the people."

This curious passage means that the State by proclaiming that religion is a private affair is relieved of any obligation to support it, and in countries where the Church is supported by the State, the State should disestablish it, and then proceed to wage war against it as stupefying the people. The fight against the private affair of religious worship should be a public one. The State, Lenin avers, should throw itself into the crusade to exterminate the private habit of taking religious dope.

The Russian Soviet Constitution of 23 January 1918, in article 4, declares: "Freedom of religion and anti-religious propaganda is guaranteed to all citizens." This apparently allowed too much freedom to religion, for the Official Program issued by the Communist Party in March, 1919, in No. 13, states: "In the matter of religion the K. P. R. is not content with the separation of the Church and the State, and School and Church, already decreed . . . The Party will use every endeavor to destroy the bond between the exploiting class and the organizations for religious propaganda conducting an anti-religious campaign, organized on an extensive scale on behalf of scientific enlightenment, which will contribute to the emancipation of the masses from religious prejudices."

The Communist International, which is under the direct control of the Russian Communist Party, passed at its Fifth World Congress in 1924 the following decree: "In our struggle against bourgeois prejudices and superstitions, the campaign against religion occupies a special position. It is a campaign that must be conducted with all necessary tact and prudence, particularly among those sections of the proletariat in whose daily life religion has hitherto been firmly rooted."

Realizing the difficulty of taking religion from adults to whom it has been a life-long practice, the Soviet authorities are concentrating on the young. By depriving them of all religious instruction, they hope to make confirmed atheists of them. This plan is disclosed in the Official Circular on religious instruction in the U.S.S.R., published on 3 January 1929, which

decrees: "The religious instruction of children before they come to school or during their attendance at school, given in churches, or in other places dedicated to religious worship, or in private houses, is forbidden . . . No one who has not yet completed his eighteenth year may receive religious instruction. As regards the teaching of theological subjects, properly so-called, this may be allowed with the authorization of the Soviet officials . . . no one below the age of eighteen years may assist at such instructions."

Atheistic Propaganda

The war on religion was further intensified by the General Soviet Congress in April, 1929. Freedom of conscience and liberty of religious profession were suppressed, while new measures to make more effective the anti-religious propaganda were enacted. Thus a decree of 8 April 1929, article 18, declares: "The teaching of any kind of religious belief whatsoever is forbidden in State, public or private schools."

M. Yaroslavsky, who was head of the Ministry of Atheism under Lenin, has been entrusted by Stalin with the leadership of the anti-religious campaign. As President of the Godless League he is directing one of the most brutal and scientific persecutions in the history of religion. Not content with government legislation as a weapon, Yaroslavsky makes generous use of cartoons and caricatures to ridicule religion and those who practise it. Religion is variously pictured as the weapon used by Capitalism to hold the people in subjection, as the invention of priestcraft, as a form of fanaticism, and as an antediluvian myth which all enlightened people have rejected. Workers are urged to regard it not only as superfluous but as directly opposed to social progress and as the deadly enemy of the welfare of the laboring classes.

An interesting insight into the nature of the campaign is afforded by the address of M. Kalinin, President of the Executive Committee of the Congress of the Soviets, to an assembly of the Godless League. The Soviet organ, *Izvestia,* No. 3674, June, 1929, reports the meeting. The theme was: "The war against religion is a necessary and very efficacious means for opening the way to Communism." M. Kalinin concluded: "Comrades, it seems to me that our propaganda work concerning the anti-religious front is relatively weak. Atheism and the godless

society must be introduced into factories, workshops, dockyards and the districts . . . However, a measure of prudence is necessary, for the war against religion needs more than merely external weapons; this war is really a philosophy, for it means the establishment of materialism against idealism. Hence the government cannot legislate according to its wishes if the ground is not prepared. Let us suppose that tomorrow is Easter Day; doubtless from the viewpoint of a member of the Godless League, all who participate in such a vain and useless festival should be exterminated forthwith and without mercy . . . But, Comrades, if the action of the government appears weak to you, the leaders of atheism, remember that centres of atheistic activities must be increased and developed so that the government may place no limits to its external legislation for the suppression of religion."

Caring for Priest—A Crime

The clergy have been reduced to a pitiable condition. Debarred from all participation in education, ridiculed and abused, they form the "outcasts and untouchables" of Russian society. Any assistance offered to a priest immediately renders the donor "suspect" and liable to prosecution on the charge of counter-revolutionary activity. An indication of the attitude toward the clergy is found in an article reported in *Troud*, no. 182, of 9 August 1935. A doctor had admitted a priest into a hospital in Moscow and had ministered to him. The author of the article denounces such "unheard of conduct". The priest was isolated from the other sick in order that they would not be "irritated by his presence". The journal reports that the doctor was called upon to explain to the Soviet authorities his unseemly conduct of ministering to a priest. Apparently the only thing a priest can do when sick that will please the Soviet officials is to die, and the quicker the better. In ancient days, even lepers had certain rights, but evidently in modern Russsia the only right reserved for the clergy is to die—before they are liquidated.

The separation of Church and State was a measure directed against the Russian Orthodox Church, but the hostility of Communism extends to all religion. Thus Stalin has declared: "Basing ourselves upon the interest of the proletariat, Communists *will wage a campaign against Catholicism, against Protestantism and against Orthodoxy in order to assure the*

triumph of the Socialist mentality." In 1930 the Lutheran Bishop of Leningrad was sent to the Solovetsky prison camp. Subsequently Pastor Hansen and Pastor Muss of Leningrad along with their wives were arrested and disappeared.[2] Rabbis were thrown into prison and religious teachers sentenced for the crime of conducting a Talmudical school.[3] In 1924 most of the prominent Baptist ministers were seized on the charge of religious propaganda and dispatched to unknown destinations. An order was issued closing the halls of the Salvation Army.

It is the Catholic Church, however, which is regarded by the League of Militant Atheism as " the backbone of religion " and most formidable opponent of Communism. It has accordingly been singled out for especial attack. It is pictured as the ally of Fascism and Capitalism, with the Pope as the Czar of the Vatican, intent only on stirring up imperialist wars against the proletariat. Typical of such propaganda is the following article of *Antireligiosnik* of June, 1929. Under the interesting headline, " Christianity and Imperialist Wars," the article states: " Everywhere the Pope allies himself with the most cruel tyrants of the proletariat . . . He blesses the ferocities of the imperialists in China, and these are supported by the priests and missionaries. He organizes the civil war in Mexico, where the government, at first successful, at last in the month of June capitulated to the Pope . . . Everywhere in the colonies the Church has supported imperialism. Christian pacifism never dares to protest against the Catholic Church, the greatest organization of the most sanguinary misdeeds in the colonies . . . In the future imperialist war, Christianity and especially the Catholic Church will play a much more important role than that played during 1914 to 1918."

A campaign directed especially against the Catholic Church was launched by the Soviet authorities in 1923. That drive reached its climax in the mock trial of Archbishop Cieplak, Mgr. Budkiewicz, thirteen other priests and a layman. The charges against them were, teaching religion to persons under eighteen (which had been declared illegal), preaching without first submitting their manuscripts to the Soviet censor, and striving to prevent the spoiliation of the churches. No attempt was made to conceal the animosity of the court toward all religion. " I spit on your religion," said Krylenko, the Govern-

[2] *The Times*, London, 7, Feb., 1930. [3] *The Times*, London, 17 Feb., 1930

ment prosecutor, " as I do on all religions—on Orthodox, Jewish, Mohammedan, and the rest." Facing the accused, he asked dramatically:

" Will you stop teaching the Christian religion? "

" We cannot," they replied, " it is the law of God."

" That law," said Krylenko, " does not exist on Soviet territory. You must choose."

Though they knew what it meant, they did not hesitate to choose to obey God rather than men. For that choice Archbishop Cieplak and Mgr. Budkiewicz were condemned to death, as the trial ended on the night of Palm Sunday. The others were sentenced to various terms in prison ranging up to ten years of solitary confinement.

When the news of this condemnation reached the outside world, protests poured in from France, Italy, England, the Vatican, Germany, Spain, the United States and from almost every civilized country. The life of the venerable Archbishop was spared, but not that of Mgr. Budkiewicz., On Good Friday night he was stripped naked, pushed from his cell through a dark corridor into a cellar. Here he was half-blinded by a powerful electric light placed before him. While being thus tortured he was shot through the back of the head.[4] Thus did the Soviets show their scorn for the public opinion of the world.

Science in a Straight Jacket

Propaganda against religion is not confined to the publication of newspapers, magazines, leaflets, cartoons and posters. It includes the organization of secularist festivals designed to replace the feast days of religion, the presentation of anti-God plays on the stage and on the screen, and the establishment of broadcast lectures. The keynote for this many-sided attack was sounded by Lenin, who declared it was the duty of the Communists " to disperse the fog of religion . . . by our press and oral persuasion." [5]

Detailed instructions as to various techniques for discrediting religion are given in *The Proletarian Reader* and the *Anti-Religious Campaign* by Chlebzevitch. Special stress is placed upon the use of the technical achievements of science to destroy religious faith among the masses. The following incident illustrates how this is to be done.

[4] Capt. Francis McCullagh, " *The Bolshevik Persecution of Religion* ", p. 280.

[5] *Lenin on Religion*, p. 13.

At an anti-religious [6] lecture given at Jaroslavl an interesting experiment was made. According to Comrade Ivanov's report an old icon of Christ was shown to the audience. The lecturer said with a smile: " You will not, of course, pray to this icon. We will simply ask it: ' Christ, are you for or against the Godless League? '." Suddenly a " miracle " was wrought before the eyes of the entire audience. The old icon began to shine like a newly minted coin, and around the crown writing appeared in all the colors of the rainbow: " Join the Godless League without delay " and " Long live the miracle-worker Emeljan." [7]

For a moment the audience gazed spellbound, then broke into loud laughter. A little later the face of Christ puckered up and tears began to flow from the eyes: " Christ is weeping." When the laughter quieted down, the lecturer explained the " miracle ". The icon had been prepared by treatment in the laboratory of the chemical works. Little tubes and vessels full of chemicals had been inserted in it. An artificial fat had been employed for the tears. The sky-pilots' miracles were exposed, the chemistry had compelled the icon of Christ to agitate on behalf of the Godless League! During the lecture it is found very useful to call the attention of the audience to suitable literature both verbally and by advertisements affixed to the wall.

When I read of this crude attempt by amateur scientists to blast at the foundations of religious faith, I recalled the statement made by one of the greatest living scientists, Robert Andrews Millikan, while visiting at my home at the University of Illinois. Nobel Prize winner for his findings in subatomic physics, he has been in intimate contact with the leaders in scientific thought for forty years. " I know of no first-class mind," said he, " among the scientists of the world who regards the materialistic interpretation of the universe as an adequate or satisfactory explanation of the phenomena of life and nature." What a contrast between the cocksure materialism of the dilettante sciolists of the Soviets with their state-dictated creed and the reverence of this profound searcher of nature's secrets.

JOHN A. O'BRIEN.

Oxford, England

[6] *Bolshevism: Theory and Practice*, W. Gurian, p. 351.
[7] Jaroslavsky, the President of the Godless League.

[Part II will follow in our next number]

THE EUCHARISTIC FAST.

IT IS not possible from the critical investigation thus far made of remote Church history to define exactly the origin or to describe accurately the early development of the Eucharistic fast. The fast was probably introduced through custom which gradually crystallized into law.[1] However, in ancient ecclesiastical writings it is possible to find traces of the practice of approaching the Eucharist while fasting even in the first centuries of Christianity.

St. Augustine finds evidence for it in St. Paul's first Epistle to the Corinthians written about twenty-four years after our Lord's Ascension.[2] Tertullian (c. 160-c. 250) in his *Ad Uxorem* speaks of the reception of the Eucharist as preceding the taking of natural food.[3] The Apostolic Tradition of St. Hippolytus (c. 170-c. 235) definitely alludes to fasting Communion: "Omnis autem fidelis festinat, antequam aliquit (d) gustet, Eucharistiam percipere".[4] Origen (185-254) likewise refers to the fast.[5] St. Augustine (354-430) clearly states that at his time the Eucharistic fast was a custom observed throughout the whole world except on Holy Thursday: "nam ideo per universum orbem mos iste servatur".[6] The third Council of Carthage (397) prescribes the fast in its twenty-ninth canon.[7] In France by the end of the fourth century the Eucharistic fast except on Holy Thursday was everywhere in force.[8] Although of dubious authenticity, an interesting sidelight in this development comes to us from the *Penitential* of Venerable St. Bede (673-735) in which a seven-day penance is imposed on one who communicates after eating.[9] The practice finally received sanction for the universal Church in a decree of the Ecumenical Council of Constance (1414-

[1] Koerperich, "De Ieiunio Eucharistico," *Collationes Namurcenses*, 1939, p. 1.

[2] Migne, *Patr. Lat.*, Vol. 33, col. 203.

[3] Migne, o. c., Vol. I, col. 1296.

[4] *The So-called Egyptian Church Order*, ed. by R. Hugh Connolly, *Texts and Studies*, Cambridge, Vol. 13, 1916, p. 68.

[5] Migne, *Patr. Graec.*, Vol. 12, col. 218.

[6] Migne, *Patr. Lat.*, Vol. 33, col. 203.

[7] Mansi, Vol. III, col. 885.

[8] *Dict. Theol. Cath.*, Vol. III, part 1, col. 500.

[9] Cited by Schmitz in *Die Bussbücher u. d. Bussdisciplin der Kirche*, Vol. I, p. 562.

1418) which imposes a fast strikingly similar to the modern form:

> Hoc praesens Concilium . . . declarat, decernit et definit quod licet Christus post coenam instituerit et suis discipulis administraverit . . . hoc venerabile sacramentum, tamen hoc non obstante sacrorum canonum auctoritas laudabilis et approbata consuetudo Ecclesiae servavit et servat, quod huiusmodi sacramentum non debet confici post coenam neque a fidelibus recipi non ieiunis, nisi in casu infirmitatis aut alterius necessitatis a iure vel Ecclesia concesso vel admisso.[10]

The Purpose of the Eucharistic Fast

The fact that our Divine Lord at the Last Supper instituted the Blessed Sacrament and communicated the Sacred Species to His Apostles after the celebration of the Paschal Feast seems in strange contradiction to the universal practice of requiring the faithful to receive Holy Communion while fasting. The contradiction appears all the more striking when one considers that the Church imposes the fast principally because of the reverence due this most august Sacrament. St. Augustine recognized this apparent difficulty and solved it by stressing the peculiar circumstances of the first Holy Thursday night:

> The Saviour in order to commend more forcibly the sublimity of this mystery willed to impress more deeply this final (act) upon the hearts and memories of His disciples from whom He was about to depart for His Passion. Wherefore, He did not prescribe in what manner He was henceforth to be received but reserved this matter to His Apostles through whom He was to be dispensed to the faithful. For if He had determined that He was ever to be received after the taking of other food, no one, I believe, would have altered this custom.[11]

St. Thomas faces this same objection and answers it by quoting the above-cited passage from St. Augustine.[12] In meeting the difficulty arising from I Cor. 11/33-34: "Wherefore, my brethren, when you come together to eat (the Lord's Body), wait for one another . . . if any man be hungry let him eat at home. . . ." St. Thomas observes: "The text quoted is thus

[10] Mansi, Vol. 27, col. 727.

[11] Migne, o. c., Vol. 33, col. 203.

[12] 3, q. 80, art. 8, ad 1.

paraphrased by the gloss: 'If any man be hungry and loath to await the rest, let him partake of his food at home, that is, let him fill himself with earthly bread without partaking of the Eucharist afterwards'".[13]

Besides the respect due to the Blessed Sacrament St. Thomas assigns two other reasons for the Eucharistic fast:

> . . . because of its signification, that is, to give us to understand that Christ, Who is the reality of this Sacrament, and His Charity, ought first of all to be established in our hearts, according to Matthew 6/33, "Seek first the Kingdom of God"; thirdly, on account of the danger of vomiting and intemperance which sometimes arises from over-indulgence in food . . ."[14]

Noldin-Schmitt supply an additional reason in saying that the fast is symbolic of spiritual hunger for the Bread of Life.[15]

St. Thomas further points out, and later theologians agree, that there should be some interval (usually placed at fifteen minutes) between the reception of Holy Communion and the taking of other food.[16] This practice, however, though strongly recommended, is not of strict obligation.[17]

The Law of the Eucharistic Fast

The present-day legislation of the Church is substantially identical with that enacted by the Council of Constance in 1415. Canon 858, § 1, forbids the faithful who have not preserved the natural fast from midnight to receive the Holy Eucharist unless there is danger of death, or the necessity of preventing irreverence to the Sacrament. These two exceptions together with the concession in favor of the sick, given in § 2 of the same canon, and the other exceptions will be treated in later sections. For the present we shall concern ourselves with an explanation of what constitutes the natural fast and how it is violated.

Before proceeding to examine the nature of the fast one principle should be noted. Only one who is *certain* of having

[13] *Ibid.* ad 2.

[14] *Ibid.* ad c.

[15] *De Sacramentis*, ed. 1940, n. 146.

[16] Prümmer, *Manuale Theol. Mor.*, Vol. III, ed. 1936, n. 198.

[17] On the other hand Genicot-Salsmans, *Theol. Mor.*, Vol. II, ed. 1939, n. 203, Noldin-Schmitt, o. c., n. 146, and others hold that one who eats or drinks immediately after Holy Communion without reasonable cause commits a venial sin.

broken the fast is obliged to abstain from Holy Communion. In case of doubt, either positive or negative, reasonable inquiry should be made, but the liberty of communicating remains as long as it is not certain that the fast actually has been broken. Moreover, the fact of the fast being broken is to be proved and not presumed. Hence one may communicate or celebrate who only fancies he has violated the fast, as well as one who is certain of having taken food or drink, but doubts whether it was taken after midnight.[18]

The Natural Fast

The natural, sacramental, or Eucharistic fast consists in total abstinence from all kinds of food and drink from midnight to the reception of Holy Communion.[19] As this fast admits of no parvity of matter, the smallest quantity taken as food or drink any time after midnight precludes the reception of the Sacrament.

How the Natural Fast is violated

The natural fast is violated only when the following five conditions are verified simultaneously: if any one is absent in a given act of eating or drinking the fast is not broken. What is eaten or drunk must be taken:

I. As substances having the characteristics of food or drink.
II. In the manner of food or drink, not as part of the saliva, nor in the process of breathing.
III. From outside into the mouth.
IV. Into the stomach.
V. After midnight.

I. *As substances having the characteristics of food and drink*

1. General principle:

To determine whether a given substance is food or drink the norm adopted by theologians is that of digestibility. In other words if any substance can be so acted upon by the digestive organs of the body as to produce even partial assimilation,

[18] Genicot-Salsmans, o. c., n. 201; Ubach, *Theol. Mor.*, Vol. II, ed. 1935, n. 1774.

[19] The Eucharistic fast is in no way related to the ecclesiastical fast, which consists in taking only one full meal a day. Cf. canon 1251 and ECCLESIASTICAL REVIEW, 1938, "The Lenten Fast: Is It an Insupportable Burden?", pp. 97-110.

that substance is considered food or drink and hence destructive of the fast. But what is the determinant of a digestible substance? It is generally agreed that in this matter recourse must be had to the " communis aestimatio," and when this fails, to the opinion of chemists. When the " communis aestimatio " and the opinion of chemists do not agree, the following rules may be followed:

a] What is thought to be food, but which, as the science of chemistry proves cannot be changed or digested, is not food at all, and will not violate the fast, as paraffin.

b] What is commonly considered not to be food at all, but which the science of chemistry proves to be alterable and digestible, is not to be ranked as food, and will not violate the fast.[20]

2. Practical applications:

a. Gold, silver, iron, lead, and other metals do not break the fast unless used for medicinal purposes, that is, when taken as powder and chemically treated, as iron jelloids, bismuth, charcoal tabloids and sulphur.

b. Medicine which is digestible in whatever form breaks the fast if taken through the mouth.

c. Clay, chaff, paper, chalk are probably not digestible, and hence do not break the fast.

d. Blades of grass, hay, sap or resin from plants and trees break the fast.

e. Straw and green branches are nutritive and hence violate the fast, but not dry wood.

f. Hair, finger nails, dandruff do not break the fast.

g. Pieces of skin from the exterior lips and fingers might break the fast if swallowed in sufficient quantity. But even this is doubtful, and in practice no one need be deterred on this account from Holy Communion.[21]

h. Bees wax and that made from fat or similar material break the fast; but not wax made from non-digestible matter, such as paraffin.

i. Gum of whatever variety breaks the fast if swallowed; but not the chewing of gum from which all juice has been extracted.

[20] Davis, *Mor. and Past. Theol.*, Vol. III, ed. 1935, p. 215; Cappello, *De Sacramentis*, Vol. I, ed. 1938, n. 503, # 5.

[21] Davis, o. c., p. 214.

j. Fruit pits do not break the fast unless some of the fruit adheres to the pit, or the kernel of the pit is such as to be digestible.

k. Lint or threads of silk and wool do not break the fast, whereas those of linen and cotten are held by some authors to be digestible and destructive of the fast.[22]

l. Pure mineral oils which pass through the body without assimilation do not break the fast; but vegetable oils do, since they are digestible.

II. *In the manner of food or drink, not as part of the saliva, nor in the process of breathing*

A. *In the manner of food or drink*

1. General principle:

By this term is understood that vital act whereby solids or liquids are taken into the stomach by means of swallowing. Since this act, then, is primarily a vital act and not necessarily a human act in the strict sense, it can take place inadvertently.

2. Practical applications:

a. one who swallows a mouthful of water even inadvertently breaks the fast.

b. One who deliberately sips a few drops of water from a glass, or rain from the air and swallows the same, breaks the fast.

c. One who swallows water accidentally while bathing breaks the fast.

d. Whether the use of a pump for flushing the stomach breaks the fast is disputed. Many modern authors allow its use before Holy Communion even though a slight part of the water remains in the stomach, for this would not be taken in the manner of drink.[23] Since a doubt exists in the

[22] Cappello, o. c., n. 503, i; Davis, o. c., p. 215.

[23] Prümmer, o. c., n. 199; Noldin-Schmitt, o. c., n. 150; Cappello, o. c., n. 502, h; Genicot-Salsmans, o. c., n. 200; Marc, *Instit. Mor.*, Vol. II, ed. 1934, n. 1557; Aertnys-Damen, *Theol. Mor.*, Vol. II, ed. 1939 n. 158; Merkelbach, *Summa Theol. Mor.*, Vol. III, ed. 1936, n. 282; Tummolo-Irio, *Comp. Theol. Mor.*, Vol. II, ed. 1935, n. 332; Vermeersch, *Theol. Mor.*, Vol. III, ed. 1935, n. 360; Davis, o. c., p. 214. Note: Some among these authors affirm, others deny that liquids other than water may be used in the stomach pump. But it is difficult to see any intrinsic justification for permitting the use of water while at the same time refusing the use of other liquids.

matter, the fast in practice can be considered as unbroken. If a lubricant of some kind is placed on the tube, Vermeersch [24] and Davis [25] hold that the fast would be broken; Noldin-Schmitt,[26] Tummolo-Iorio,[27] and Genicot-Salsmans [28] that it would not, since the lubricant is not taken in the manner of food.

B. *Not as part of the saliva*

1. General principle:

The fast is not broken when a small quantity is taken as part of the saliva, i.e., when " praeter intentionem " one swallows a small amount mingled with the saliva.

2. Practical applications:

a. If in brushing the teeth, and rinsing the mouth a few drops of liquid are swallowed, the fast is not broken.[29] Nor is it necessary that one expectorate over and over again, for as Cappello, citing de Lugo, observes: " id iudaicam potius superstitionem quam Christianam libertatem redoleret." [30]

b. If blood or perspiration from the exterior lips, or from the face or fingers, or tears from the eyes are swallowed indeliberately in quantity not exceeding a few drops, the fast is not broken.

c. If one, while smoking a cigarette or cigar, were to crush a particle of the tobacco between the teeth and expel it, he would not break the fast even though a slight portion of the juice or stem from the tobacco, which readily mixes with the saliva, were swallowed.[31]

[24] o. c., n. 360.
[25] o. c., p. 214.
[26] o. c., n. 150.
[27] o. c., n. 332.
[28] o. c., n. 200.
[29] *Missale Romanum*, De defectibus circa Missam occurrentibus, IX, n. 3.
[30] o. c., n. 502, b.
[31] Practically all authors agree on this point.

C. *Nor in the process of breathing*

1. General principle:

The fast is not broken in the process of breathing, when by means of respiration something accidentally enters the mouth and passes into the stomach.

2. Practical applications:

a. Dust, rain drops, dew, snow flakes and even insects accidentally breathed into the mouth and swallowed, do not break the fast.

b. The inhaling of cigarette, cigar, or any other kind of smoke does not break the fast.

c. The inhaling of medicinal vapors as a relief for asthma or other bronchial disturbances does not break the fast.

III. *From outside into the mouth*

1. General principle:

This two-fold condition is verified only when food or liquid is taken *into* the mouth *from outside* the mouth; the fast is not broken by food or liquid taken in any other way.

2. Practical applications:

a. Blood from the gums, the tongue, the interior of the lips or from a wound inside the mouth does not break the fast.

b. Food particles adhering to the teeth or remaining in the mouth from a refection taken before midnight do not prevent the reception of Holy Communion.[32]

c. Blood or phlegm from the nose conducted to the mouth through the nasal passage and swallowed does not break the fast.

d. Snuff particles falling into the mouth through the nasal passage and swallowed do not break the fast.

e. Rectal feeding, blood transfusions, the use of an enema, and hypodermic injections of digestible substances leave the fast unimpaired.

[32] *Missale Romanum*, l. c., IX, n. 3.

IV. *Into the stomach*

1. General principle:

The mere taking of food or liquid into the mouth does not break the fast, for one is said to eat or drink only when what is taken into the mouth from outside passes thence into the stomach.

2. Practical applications:

a. The fast is not broken when one takes water or any any other liquid into the mouth, uses a mouth wash or spray, brushes the teeth with or without powder or paste, gargles with or without a medicament, provided these are not swallowed. A few drops of liquid swallowed indeliberately " per modum salivae," as stated above, would not break the fast.

b. The tasting of food in the process of preparation does not break the fast provided it is not swallowed, without prejudice, however, to the exception just mentioned.

V. *After midnight*

1. General principle:

The Eucharistic fast begins at midnight, which is generally considered to coincide with the first stroke of the clock indicating twelve o'clock. According to canon 33, § 1, in beginning the fast one may follow any of the four different computations of time: true local or sun time; mean local time; standard or regional time; extraordinary or day-light saving time.[33]

2. Practical applications:

a. One who doubts whether one has eaten or drunk after midnight may go to Holy Communion, according to the general principle favoring liberty. This does not mean, however, that one may arise at any period of the night and eat or drink without first trying to assure one of the exact time.

b. If at the stroke of midnight one has food or drink in the mouth, it may be swallowed without breaking the fast.[34]

[33] Cf. Cardenas, " Midnight and Canon Law," ECCLESIASTICAL REVIEW, 1939, pp. —.

[34] Cappello, o. c., n. 505, b; Prümmer, o. c., n. 200; Noldin-Schmitt, o. c., n. 147.

c. If several clocks show varying times, and one cannot ascertain which is correct, one is free to follow the clock indicating the lastest midnight.

d. Ordinarily midnight is to be computed according to the time of the place where Holy Communion is to be received (canon 33, § 1). It is probable, however, that one who is traveling may begin the Eucharistic fast at any midnight of the place in which one actually is, even though according to the time of the place of destination one would no longer be fasting.[35]

e. Practically all authors hold that a lozenge or any soluble solid placed in the mouth before midnight but not dissolved and swallowed until after midnight breaks the fast. This teaching seems at variance with the general principle stated above that the fast is broken only by food and drink taken into the mouth after midnight and swallowed. Van Hove, however, has the following:

> Laedere autem videntur ieiunium electuaria quae pridie in os fuerunt immissa et post mediam noctem lente per salivam solvuntur: habetur enim tunc continuata comestio. Aliter forsan est dicendum de electuariis, quae regulariter debuissent solvi ante mediam noctem et per accidens non essent soluta: quidam talia reliquiis cibi assimilant.[36]

The Obligation of the Law

A person not otherwise excused who knowingly and willingly receives Holy Communion without fasting is guilty of a grave sacrilege. The seriousness with which the Church regards this precept is evident from the penalty of suspension (ferendae sententiae) from the celebration of Mass which a priest may incur who celebrates Mass when not fasting.[37]

Subjects of the Law

It is certain that all Catholics who have completed their seventh year and have the use of reason are bound to observe the sacramental fast before communicating.[38] Whether chil-

[35] Prümmer, o. c., n. 200.

[36] o. c., p. 170.

[37] Canons 808 and 2321.

[38] Canons 12 and 858, § 1.

dren under seven having the use of reason and hence under obligation to receive Holy Communion [39] are subjects of this law is disputed; according to the common opinion they are. Tummolo-Iorio assert that the contrary teaching seems anomalous; [40] Cappello says that it lacks solid probability.[41] Prümmer's view, however, is noteworthy:

> . . . Debet infans, qui sufficientem discretionem habet, sumere Eucharistiam, attamen in rigore iuris non tenetur servare ieiunii Eucharistici praeceptum, quippe quod sit mere ecclesiasticum.[42]

Those Excused from the Law

I. *Exemption allowed by the law itself*

A. Canon 858, § 1, expressly provides for two cases in which the Eucharistic fast does not bind:

a) *Danger of death*

1. General principle:

Since canon 864, § 1, obliges the faithful to receive the Holy Eucharist " in periculo mortis quavis ex causa," the danger of death is to be estimated widely rather than strictly.[43] This exemption extends to cases in which the danger of death is reasonably probable as well as to those in which the danger is morally certain. Mere possibility of this danger, however, which is always present, does not suffice. But in prudent doubt regarding the actual presence of such danger, Viaticum may and should be administered to a person not fasting.

This exemption does not refer to celebration of Mass by a priest in danger of death. For as Van Hove points out:

> Exemptio a lege ieiunii non conceditur sacerdoti in periculo mortis celebranti—qui casus ceteroquin erit rarissimus—: nam exceptio indicata in can. 858, § 1, non citatur in can. 808 ubi de lege ieiunii pro celebrante.[44]

[39] Canon 859.
[40] o. c., n. 335.
[41] o. c., n. 498.
[42] o. c., Vol. I, n. 189.
[43] Koerperich, l. c., p. 9.
[44] o. c., p. 171.

2. Practical applications:

The following are considered to be in danger of death:

a. Those about to undergo a major surgical operation.
b. Those suffering from a serious wound, poisoning, grave illness.
c. Those under sentence of death.
d. Soldiers about to engage in battle—provided they cannot await the following day to receive while fasting. With this provision the exemption can also be extended to the crews of submarines and other warships when on active duty in the combat area. This privilege would seem to apply also to the crews of merchant vessels, even of neutral nations, whose courses are charted through submarine or mine-infested waters. Aviators about to take off on reconnaisance flights over enemy territory, or on actual combat flights are subject to the same provisional exemption.

NOTE: As long as the priest prudently judges that danger of death is present and that it would be rash to defer Viaticum, it is lawful and becoming to administer the Sacrament. Those in danger of death may receive Viaticum daily without fasting,[45] even though they could fast without grave inconvenience.[46] Moreover one who has already received Holy Communion on a given day and is afterwards in danger of death may receive Viaticum even though the fast may have been broken.[47]

Genicot-Salsmans reject the opinion requiring the sick in danger of death to observe the natural fast if they can do so without inconvenience, since canon 858 does not impose such a restriction. They add, however, without asserting the obligation, that it is praiseworthy to preserve the fast if it can be done

[45] Canon 864, § 3.

[46] Cappello, o. c., n. 515, b; Gasparri, *De Eucharistia*, n. 1128; Many, *De Missa*, ed. 1903, pp. 339-342.

[47] Canon 864, § 2.

without notable inconvenience, especially in the case of those who are not sick and yet in danger of death.[48]

b) *Necessity of preventing irreverence*

1. General principle:

Whenever a priest or lay person prudently judges that there is danger of the Holy Eucharist being exposed to irreverence, there is an obligation to consume the Sacred Species or to distribute Them to others of the faithful, even to those not fasting. Circumstances will dictate to the prudent when such danger is present. If it is possible, however, to convey the Holy Eucharist to a secure place, this should be done.

2. Practical applications:

The danger of irreverence exists:

a. When a tabernacle in which the Blessed Sacrament is reserved is threatened by fire, earthquake, or flood, or in time of battle and similar disasters.

b. When there is likelihood of the Blessed Sacrament falling into the hands of the irreligious.

B. Canon 858, § 2, makes a special concession in favor of the sick:

> Infirmi tamen qui iam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

a) *General interpretation*:

In accordance with the principle " favores sunt ampliandi; odiosa restringenda," the concession of canon 858, § 2, should be interpreted liberally.[49]

[48] o. c., n. 202; Prümmer denies that Viaticum should be administered in danger of death to those who are not fasting " ex mero libitu," even if the danger of death is from sickness: " ne infirmi quidem . . . pro libitu sine ulla ratione excusante." But, he observes, scrupulosity is to be avoided: o. c., n. 202. For thorough discussion of this entire subject, cf. Vermeersch, "Administratio Viatici infirmo non ieiuno," *Periodica*, 1926, pp. (102)-(112).

[49] Cappello, o. c., n. 506, # 1. The concession of 858, § 2, may be enjoyed by Orientals in Latin districts: Vermeersch in *Periodica*, 1932, pp. 190*-191*.

b) *Terms of the canon*:

1. *Infirmi*: The " sick " here does not refer to those in danger of death since such are exempted from the fast by § 1 of canon 858 as seen above. Nor does the term refer only to those who are gravely ill. " Ubi lex non distinguit, nec nos distinguere debemus." Hence even in an illness that is not grave one may enjoy the concession provided the other conditions of the canon are fulfilled. The infirm from old age are also subjects of the concession.[50]

2. *qui iam a mense decumbunt*

a. *qui a mense*: The month's illness is to be computed not mathematically, but morally.[51] Thus one who has been sick for a period of about twenty-six or twenty-seven days [52] is qualified to enjoy the privilege provided the next condition is verified.

b. *decumbunt*: Not only those whose sickness is such as to prevent their lying in bed, but also those who are able to be out of bed even for several hours each day are " decumbentes ".[53] Genicot-Salsmans give the concept even wider latitude: " sufficit proinde ut aegroti moraliter continuo debeant se cubiculo vel domo contineri ".[54] Vermeersch-Creusen [55] and Cappello [56] allow the sick to receive in a neighboring church; and Tummolo-Iorio say the sick may be driven even to a distant church.[57] These two extensions of the privilege, however,

[50] Vermeersch-Creusen, *Epit. Iur. Can.*, Vol. II, ed. 1934, n. 124; Cappello, o. c., n. 506, # 3.

[51] Bouscaren, *Canon Law Digest*, Vol. II, ed. 1937, p. 88.

[52] Tummolo-Iorio, o. c., n. 338; Ubach, o. c., n. 1784.

[53] S. C. *Conc.*, March 6, 1907.

[54] o. c., n. 202.

[55] o. c., n. 124.

[56] o. c., n. 506, # 5.

[57] o. c., n. 338.

are denied by Noldin-Schmitt,[58] Prümmer,[59] Genicot-Salsmans [60] and others. It is certain that a sick member of a religious community may receive in a domestic chapel.

3. *sine certa spe ut cito convalescant*

The absence of " certain hope of speedy recovery " is verified if it is morally certain that the patient will not have regained health within three or four days.[61] Some authors, however, require " post octo circiter dies," [62] or " intra hebdomadam," [63] or " intra octiduum;" [64] while others use the indefinite term " intra paucos dies." [65]

4. *de prudenti confessarii consilio*

Cappello restricts the office of the confessor to that of passing judgment only on the spiritual disposition of the patient, and adds that there is nothing to prevent one, who is conscious of no grave sin and who is otherwise rightly disposed, to use the privilege of communicating when not fasting, without consulting the confessor.[66] Others, however, seem to require that the confessor should decide whether the conditions for enjoying the concession of canon 858, § 2, are verified.[67] In practice the sick usually consult the priest concerning these conditions.

5. *Eucharistiam sumere possunt semel aut bis in hebdomada*

The sick can receive Holy Communion at most twice a week without fasting; it is not within the power of the confessor to permit under any pretext a more frequent reception unless a dispensation has been obtained. Were a priest to permit this

[58] o. c., n. 158.

[59] o. c., n. 203.

[60] o. c., n. 202.

[61] Vermeersch-Creusen, o. c., n. 124; Cappello, o. c., n. 506, # 5; Van Hove, *De S. Eucharistia*, ed. 1933, p. 172.

[62] Genicot-Salsmans, o. c., n. 202.

[63] Ubach, o. c., n. 1784.

[64] Merkelbach, o. c., n. 283.

[65] Prümmer, o. c., n. 203; Aertynys-Damen, o. c., n. 160.

[66] o. c., n. 506, # 5.

[67] Vermeersch-Creusen, o. c., n. 124; Genicot-Salsmans, o. c., n. 202; Van Hove, o. c., p. 172; Prümmer, o. c., n. 203.

three or four times a week, he would be guilty of a grave infraction of the law.[68]

One enjoying the privilege of this canon is not obliged to preserve the natural fast even though physically one may be able to do so. It is advisable, however, to observe the fast when this can be done without any inconvenience. But even in these circumstances one would commit no sin by receiving after breaking the fast.[69] The privilege includes those who on the other five or six days of the weeks receive Holy Communion while fasting.

6. *etsi aliquam medicinam vel aliquid per modum potus antea sumpserint*

   a. Medicine is anything which is taken primarily for remedying some bodily ailment. It may be taken in solid or liquid form, in small or large quantity, once or many times, since the canon imposes no restriction.

   b. Anything is taken " per modum potus " which retains the nature of *liquid* food.[70] Thus, one may take water, milk, coffee, tea, chocolate, soup even with some particles of solid matter, raw eggs, and in general whatever is commonly held to be liquid. These may be taken in large or small quantity, once or many times before Holy Communion. Cappello permits even candy, lozenges, ice cream, provided substances of this kind are thoroughly dissolved before being swallowed, for thus they are taken " per modum potus." [71]

NOTE: Infirm priests may use this concession for the reception of Holy Communion, but not for the celebration of Mass. For the latter, a special dispensation is required, which will be explained later.

[68] Cappello, o. c., n. 506, # 5.

[69] *Ibid.*, n. 506, # 4.

[70] The Holy Office declared on Sept. 7, 1897: " verba ' per modum potus ' ita esse intelligenda, ut liceat sumere iusculum cafeum, aliosque cibos liquidos, quibus aliqua substantia mixta sit, e. g., farina, panis rasus, etc., dummodo mixtio non amittat naturam cibi liquidi," *Analecta Ecclesiastica*, 1898, p. 142.

[71] o. c., n. 506, # 6. Cf. also Cappello, " De facultate concessa infirmis ex can. 858, § 2," *Periodica*, 1934, pp. 231*-238* and 1935, pp. 18*-33*.

II. *Excusing causes*

A. *To complete the Holy Sacrifice*

1. General principle:

The obligation of not leaving the Sacrifice unfinished supercedes the precept of the Eucharistic fast.

2. Practical applications:

a. If a priest after the consecration of one or both Species recalls that he has broken the fast, he not only may but must communicate in order that the Sacrifice be integrally complete. If, however, he makes this discovery before the consecration of the first Species, he must not continue with the Mass unless his leaving the altar would occasion scandal to those present.[72]

b. If a priest after the consecration but before the Communion is prevented by death or grave illness from continuing the Mass, another priest, even though not fasting must complete the Mass, if one who is fasting is not available.[73]

c. If a priest in preparing the chalice uses only water and does not advert to this until at the time of the Communion he consumes part or all of the water, he must take another host, pour wine and a little water into the chalice, make a mental oblation, consecrate both Species and then consume the Sacred Body and Blood although he is not fasting. If many are present, the priest, to avoid scandal, offers and consecrates the chalice only, and then immediately consumes the Precious Blood.[74]

d. If a priest, even though he has broken the fast by taking the ablutions, discovers consecrated particles, which pertain to the Sacrifice just offered, he is to consume them. But if an entire consecrated Host remains he is to place it in the

[72] 3, q. 83, art. 6, ad 2.

[73] *Ibid.*, ad. 1.

[74] *Ibid.*, ad 4; *Missale Romanum*, l. c., IV, n. 5.

tabernacle. If this cannot be done, he is to leave It on the corporal for the next priest who is to celebrate Mass that day. But if there is to be no other Mass that day and if there is no way for the priest to reserve the Sacred Host or Hosts with becoming reverence, he is to consume Them.[75]

B. *To avoid scandal or loss of reputation*

1. General principle:

If there is danger of giving scandal or of incurring loss of good name, a priest about to celebrate, or the faithful about to communicate may do so without having observed the fast. The reason is that the natural law forbidding scandal and safeguarding reputation supersedes the ecclesiastical precept of the Eucharistic fast. In this matter, however, exaggerated concern for one's good name and pharisaical scandal have no place.

2. Practical applications:

a. If, as stated above, a priest before the consecration remembers that he is not fasting and cannot leave the altar without fear of giving scandal or of suffering loss of reputation, he may continue the Mass. Such an excusing cause exists practically always unless it happen that only the server or very few others are present. The same fear excuses one who while on the way to or at the altar rail recalls that one has broken the fast.

b. A priest who has broken his fast on a Sunday or feast day may celebrate Mass if his failure to do so would occasion scandal or loss of reputation. This danger is present in almost every case. Though in the absence of such danger, *per se* a priest may not celebrate Mass not fasting, merely to enable the faithful to satisfy their obligation of hearing Mass; nevertheless, *per accidens,* sufficient reason for him to do so nearly always exists, since the faithful would resent their inability to assist at Mass or the difficulty of going elsewhere to satisfy their obligation.[76]

[75] *Missale Romanum*, l. c., VII, nn. 2 and 3.

[76] Cappello, o. c., n. 512, b.

c. If a priest, intending to binate, inadvertently receives the ablutions at the first Mass, or breaks his fast after the first Mass, he may not offer the second Mass unless the conditions stated above are present.

NOTE: In all these cases, if the fact that the fast has been broken is known to many, or if it is possible to explain why one omits to celebrate Mass or to receive Holy Communion, one must do so.

C. *To avoid grave inconvenience*

1. General principle:

Apart from giving scandal and suffering loss of reputation, grave inconvenience excuses from the Eucharistic fast.

2. Practical applications:

a. If a priest or lay person were threatened with death or serious bodily harm unless he celebrated Mass or consumed consecrated Hosts, he could do so when not fasting provided no contempt of religion were implied.[77]

b. It is probable that a newly-ordained priest who inadvertently breaks the fast before his first Mass may nevertheless celebrate the Mass if postponement would occasion great inconvenience, and the fact of his breaking the fast is not public.

The same principle is operative when a child inadvertently breaks the fast before solemn First Communion.[78]

D. *To observe the rubrics*

1. General principle:

The observance of rubrics should not be impeded by fear of breaking the fast. For the Church in approving these, tacitly, in as far as there is need, dispenses from the fast.[79]

[77] *Ibid.*, n. 513.

[78] Prümmer, o. c., n. 204; Van Hove, o. c., p. 173; Merkelbach, o. c., n. 283; Tummolo-Iorio, o. c., n. 335.

[79] Vermeersch-Creusen, o. c., n. 123.

2. Practical applications:

a. The *Rituale Romanum* not only allows but advises a newly baptized adult to receive Holy Communion if the baptismal ceremony has taken place at a convenient hour, even though the fast would seem to be broken by the blest salt placed on the tongue in the Rite of Baptism.[80]

b. The *Missale Romanum* prescribes that a priest, even after taking the ablutions, consume consecrated particles which pertain to the Sacrifice just offered.[81]

c. A priest, who consumes with the Precious Blood unconsecrated material which he has collected in purifying the corporal, is not prevented from binating. Nor is one who consumes unconsecrated drops of wine, which have become mingled with the Precious Blood, or foreign mater which may be present in the Sacred Host.[82]

d. If the particle of the consecrated Host adheres to the chalice after the Precious Blood has been consumed, the celebrant may take the particle with his finger or pour wine into the chalice and consume it with the particle.[83]

e. In the Mass of the Presanctified on Good Friday, if the consecrated Host remains in the chalice after the wine has been drunk, the priest nevertheless consumes the Sacred Host.[84]

f. If dryness of the tongue or throat or any just cause necessitates taking water or wine in order to swallow the Sacred Host, this is permissible even though the water or wine may be swallowed before the Host.[85]

[80] Tit. II, cap. 4, n. 52; *Coll. S. C. de Prop. Fide*, Vol. I, n. 687.
[81] l. c., VII, nn. 2 and 3.
[82] Vermeersch-Creusen, o. c., n. 123.
[83] *Missale Romanum*, l. c., X, n. 8.
[84] Vermeersch-Creusen, o. c., n. 123.
[85] *Ibid.*

E. *To administer Viaticum*

It is probable that a priest who is not fasting may celebrate Mass when it is necessary to consecrate Hosts in order to administer Viaticum.[86] Moreover:

> In mortis periculo sacerdos etiam potest celebrare non ieiunus si debet celebrare ad Viaticum ministrandum *sibimetipsi*; quia in eadem persona concurrunt praeceptum ecclesiasticum et divinum, quod ultimum praevalet.[87]

F. *To fulfil the Paschal precept*

It is probable that those who are not able to observe the natural fast may receive Holy Communion when not fasting in order to fulfil the Paschal precept, since this precept supersedes that of the Eucharistic fast.[88]

III. *Dispensation*

In certain circumstances and for grave reasons the Holy See dispenses from the law of the Eucharistic fast.

A. *General Dispensation*:

1. One of the most notable instances of a general dispensation was occasioned by the closing of the Jubilee year of Redemption with a unique triduum of Masses at Lourdes, France, in April, 1935. Priests who took part in the triduum by celebrating Mass after midday were required to maintain a fast of only four hours.[89] At the Shrine of our Lady of Lourdes in Santiago, Chile, a similar succession of Masses was celebrated with all the privileges accorded Lourdes in France.[90] Moreover, in Milan, Italy, Cardinal Schuster obtained a dispensation to hold during the seventy-two hours of the Lourdes triduum a continuous succession of Masses throughout seventy-two of the largest churches in his archdiocese. Besides,

[86] St. Alphonsus, *Theol. Mor.*, Lib. VI, Tract. III, n. 286; Genicot-Salsmans, o. c., n. 202; Cappello, o. c., n. 516; for opposite view cf. Van Hove, o. c., p. 174; Merkelbach, o. c., n. 284.

[87] Aertnys-Damen, o. c., n. 159.

[88] Cappello, o. c., n. 517.

[89] *La Documentation Catholique*, Vol. 33, col. 979.

[90] *Ibid.*, col. 1023.

in this latter dispensation the faithful were privileged to communicate at any of these Masses, day or night, after a fast of four hours.[91]

2. Another instance of dispensation from the Eucharistic fast grew out of circumstances of a vastly different character from those of Lourdes. In 1927, when the Church in Mexico became the object of increasingly bitter persecution, the Holy Father granted Mexican Catholics the following extraordinary privilege:

The faithful may receive the Holy Eucharist at any hour of the day or night, even without fasting, (but if they foresee the time of Communion, they should fast for one hour before receiving), and may communicate themselves.[92]

3. Again, in1935, it became known that the exigencies of an even more serious persecution had induced the Holy Father to grant permission for the celebration of Mass and the reception of Holy Communion in the evening throughout Russia, to those fasting from six o'clock p. m.[93]
4. On May 24, 1938, a dispensation of the S. Congr. of the Sacraments was granted for three years to the Bishop of Münster, Germany, permitting miners who work at night throughout the year to receive Holy Communion once a month after taking "*aliquid per modum potus.*"[94]
5. Of special importance is the dispensation contained in the indults issued a few years ago by the S. Congr. of the Sacraments to the Bishops of Holland and Belgium.[95] The general scope of these indults is

[91] Letter of the then Cardinal Pacelli to Cardinal Schuster, March 10, 1935, cf. *La Documentation Catholique*, l. c., col. 1013. For a further discussion of the privileges of the Lourdes Triduum cf. Ellard, *Men at Work at Worship*, 1940, pp. 222-227.

[92] Bouscaren, o. c., Supplement, 1938, p. 3.

[93] *Orate Fratres*, 1935, p. 233.

[94] *Theologisch-practische Quartalschrift*, 1939, pp. 139-140.

[95] For text of indult to Archbishop of Mechlin, Belgium, granted Dec. 15, 1936, for three years, cf. *Ephemerides Liturgicae*, 1937, p. 126. Two indults were issued to the Bishop of Namur, Belgium: The first given on June 4, 1934, for three years,

practically the same. Three classes of persons are permitted to receive Holy Communion two or three times a week after taking "*aliquid per modum potus*":

a. those past sixty who are in ill health;
b. pregnant women;
c. patients in hospitals.

Only two conditions are imposed:

a. A confessor is to be consulted.
b. Occasions for scandal or surprise are to be avoided.

B. *Particular dispensation*: [96]

1. Those whose illness is not such as to satisfy the conditions of canon 858, § 2, must obtain a dispensation if they wish to receive Holy Communion when not fasting.[97]
2. Priests wishing to celebrate when not fasting may be dispensed for either of two well-defined reasons:

a. *For the benefit of the faithful*

A letter of the Holy Office dated March 22, 1923, addressed to local ordinaries stated:

> Whenever priests, according to canon 806, § 2, are under the necessity of saying Mass a second time on the same day, or of saying Mass at a rather late hour (hora tardiore),[98] if they are unable without grave injury to keep the law of the Eucharistic

and renewed recently for another three years dispenses those over sixty and in ill health, and contains no clause restricting the number of times. The second, dispensing pregnant women and patients in hospitals, was granted on June 11, 1937, for three years and contains the restriction: "bis vel ter in hebdomada."

For the texts of these indults, cf. *Collationes Namurcenses*, 1939, pp. 225-226.

[96] Formula for petitioning the S. Cong. of the Sacraments for a dispensation from the Eucharistic fast:

> Beatissime Pater,
>
> N. N., Dioecesis N., quamvis non decumbat propter infirmitatem, attamen tanta stomachi debilitate laborat, ut et moraliter impossibile sit observare ieiunium naturale ante s. communionem praescriptum. Ideo ad Sanctitatis Vestrae pedes humiliter provolutus suppliciter petit facultatem sumendi aliquid per modum potu, antequam ad s. communionem recipiendam accedat.
>
> Et Deus, etc.

[97] Noldin-Schmitt, o. c., n. 159.

[98] The term "hora tardiore" is officially interpreted to mean "after ten o'clock," cf. *Periodica*, 1932, p. 106.

fast in all its rigor, either because of weak health, or excessive labors in the sacred ministry, or other reasonable causes, the Ordinaries of places may have recourse to this Supreme Congregation, explaining carefully all the circumstances. And this Sacred Congregation will make suitable provision for the various cases, or, when real and proved necessity requires it, by giving the Ordinaries themselves habitual faculties to dispense. Indeed for more urgent cases in which there is no time to have recourse to the Holy See, these faculties are now, by these presents, granted to Your Amplitude, on the condition gravely binding in conscience, that they be exercised by yourself personally; but under these conditions: that only something by way of drink, excluding entirely intoxicants, be allowed:[99] that scandal be effectively avoided; and that the Holy See be notified as soon as possible of the granting of the dispensation.

Finally, understand that the relaxation of this most important law is to be granted only when the spiritual welfare of the faithful requires it, and not for the sake of the private devotion of the priest.

This, to render your pastoral office more easy and fruitful, with the approval of His Holiness, Pius XI.[100]

On July 1, 1931, the Holy Office issued a set of norms which serve as a guide for Ordinaries in petitioning this dispensation.[101] These norms include an additional dispensation:

b. *For the benefit of the individual priest*

Some priests are under the necessity of taking medicine in the early morning to offset the effects of some disease. For this reason only, which must be certified by a doctor, any priest (not merely those engaged in the care of souls) may apply for a dispensation from the Eucharistic fast and this even for the private celebration of Mass. This dispensation allows only that medicine specifically prescribed by a doctor, but the privilege of the dispensation may be used every day.

On the contrary one dispensed for the benefit of the faithful may use his dispensation only when it is necessary to celebrate Mass at a rather late hour (i. e., after ten o'clock a. m.) "*ratione*

[99] One who binates is allowed to take the ablutions of the previous Mass, cf. A. A. S., Vol. 15, p. 585; Bouscaren, o. c., Vol. I, p. 353.

[100] A. A. S., Vol. 15, p. 151; Bouscaren, o. c., Vol. I, p. 351.

[101] *Periodica*, 1932, pp. 105-106.

ministerii," as on feast days, or on ferial days because of a funeral or nuptial Mass.[102]

C. *Authority to dispense*

1. For the reception of Holy Communion:

a. In general, dispensation for the laity and secular clergy are granted by the S. Congr. of the Sacraments.[103]

b. Dispensations for religious and those without vows living in communities as religious, are granted by the S. Congr. of Religious.[104]

c. In mission countries and territories under the jurisdiction of the S. Congr. of the Propagation of the Faith, this Congregation dispenses in all cases except those of religious.[105]

d. The faithful of Oriental Rites are dispensed by the S. Congr. for the Oriental Church.[106]

e. Nuncios, Internuncios, and Apostolic Delegates have faculties:

> To grant to persons sick in bed, when there is no certain hope of their early recovery, even before they have been ill for a whole month, permission to receive Holy Communion once a week without fasting, that is, though they have taken medicine or something to drink before receiving (canon 858, § 2).
>
> To grant the same permission to persons who are not sick in bed but who are so ill that in the judgment of the physician they cannot without some danger observe the Eucharistic fast.[107]

2. For the celebration of Mass:

Only the S. Congr. of the Holy Office can grant a dispensation to a priest to celebrate Mass when not fasting,[108] except in urgent cases when the local Ordinary is empowered to dispense under the conditions stated above.

[102] For a fuller explanation of these two dispensations, cf. *Periodica*, 1932, pp. 105-108 and Vermeersch, o. c., n. 289.

[103] Canon 249, § 1.

[104] Canon 251, § 3.

[105] Canon 252, §§ 4 and 5.

[106] Canon 257, § 2.

[107] Bouscarèn, o. c., Vol. I, p. 183, n. 42.

[108] Canon 247, § 5.

NOTE: As a rule requests for dispensations are addressed to the Holy See through the local Ordinary.

Conclusion

If the Eucharistic fast is viewed merely as a precept or a burden, its deep spiritual significance may be lost. The fast is imposed not as an end in itself, but rather as an effective means to inspire reverence and devotion toward the Holy Eucharist. Moreover, the fast is symbolic of the soul's hungering for the Bread of Life, of its longing to be united with the living and quickening Source of Divine Love. Thus it is a vital force in conditioning the soul as well as the body for the reception of Him Who has said:

> He that eateth my flesh and drinketh my blood,
> hath everlasting life:
> and I will raise him up in the last day.[109]

LOUIS J. TWOMEY, S.J.

St. Mary's College,
St. Marys, Kansas.

[109] St. John, 6: 55.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum

Propositio Supremae Sacrae Congregationi S. Officii dubio: " An licita sit directa sterilizatio sive perpetua sive temporanea, sive viri, sive mulieris ", Emi ac Revmi Patres DD. Cardinales rebus fidei ac morum tutandis praepositi, feria IV, die 21 Februarii 1940, respondendum decreverunt:

" *Negative* et quidem prohiberi lege naturae, eamque, quoad sterilizationem eugenicam attinet, Decreto huius S. Congregationis, die 21 Martii 1931, reprobatam iam esse ".

Et feria V, die 22 Februarii 1940, Ssmus D. N. Pius Divina Providentia Papa XII, in audientia Excmo ac Revmo D. Adsessori Sancti Officii impertita, relatam Sibi Emorum Patrum resolutionem adprobavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus Sancti Officii die 24 Februarii 1940.

Romulus Pantanetti,
Supr. S. Congr. S. Officii Notarius.

SACRA CONGREGATIO PRO ECCLESIA ORIENTALI.

Designatio Pro Appellatione

Quoad appellationem, Ordinarius pro Ruthenis Galitianis in Statibus Foederatis Americae Septentrionalis designavit Tribunal Ordinariatus pro Ruthenis Podocarpaticis in eadem natione com-

morantibus. Quam designationem Ssmus D. N. Pius Pp. XII, in Audientia diei 27 mensis Ianuarii a. 1940 approbavit.

SUPREMA SACRA CONGREGATIO S. OFFICII.

Proscriptio Librorum

Feria IV, die 28 Februarii 1940

In generali consessu Supremae S. Congregationis Sancti Officii Emi ac Revmi DD. Cardinales rebus fidei ac morum tutandis praepositi, audito RR. DD. Consultorum voto, praedamnatos esse declararunt, vi canonis 1399 C. I. C., atque in Indicem librorum prohibitorum inserendos mandarunt duos libros ab Edmundo Fleg conscriptos, quibus tituli:

L'enfant prophète,
Jésus raconté par le juif errant.

Et sequenti Feria V, die 29 eiusdem mensis et anni, Ssmus D. N. Pius Divina Providentia Papa XII, in solita audientia Exc. D. Adsessori Sancti Officii impertita, relatam Sibi Emorum Patrum resolutionem adprobavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 4 Martii 1940.

Romulus Pantanetti,
Supremae S. Congr. S. Officii Notarius.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

"THE AVE MARIA'S" DIAMOND JUBILEE.

Father Daniel Hudson, C.S.C. and Father Heuser.

It seems proper on the occasion of the diamond jubilee of the AVE MARIA, 4 May, 1940, to recall the close association of its founder, Father Daniel Hudson, C.S.C., with Father Herman J. Heuser, founder of this REVIEW, in January, 1889. These two priest editors played an impressive rôle in American Catholic letters and editorship during the past two generations.

Divine grace brought Daniel Hudson under the influence of the Fathers of the Congregation of the Holy Cross, whose motherhouse was and still is in Notre Dame, Indiana. There they had been invited by Bishop Hailandière of the diocese of Vincennes to open a college. The college which Father Sorin founded at Notre Dame prospered and was soon chartered by the State to grant university degrees in the liberal arts and sciences, besides medicine and law.

It was here that young Father Hudson found opportunity for the development of his literary work. Soon after his ordination to the priesthood, he began the publication of THE AVE MARIA. An abiding devotion to Our Blessed Lady turned his pen to the writing of hymns in honor of the Mother of Christ.

The chief aim of the writer is to indicate the debt which the founder and first editor of THE ECCLESIASTICAL REVIEW owes to the first editor of THE AVE MARIA, at a time when Father Heuser was full of ambition to accomplish a great literary work, though he had little practical experience at the time. Realizing his lack, he set out at an early stage of his new undertaking to visit the principal Catholic centres of the United States for the purpose of discussing with the leading pastors the actual condition of the Church in the United States of those

days. Aside from his interviews with Bishops, who generously gave their views and encouragement to the founding of a monthly magazine exclusively for the clergy, it appeared desirable to obtain the counsels of the leading Catholic editors. Among these Father Hudson was even then prominent. Father Heuser went to consult with him at Notre Dame.

The young REVIEW editor found the experience delightful. Father Hudson's gentle ways and ready courtesies bespoke a practical desire to assist the young editor of the REVIEW, who in later years was fond of recalling the charming hospitality of the Fathers at the University. What he learned during his brief stay at Notre Dame is reflected in Father Hudson's correspondence covering over forty years with Father Heuser and covering, so to speak, the happy visit.

The first issue of THE ECCLESIASTICAL REVIEW appeared in January, 1889, under the helpful patronage of different members of our hierarchy, among whom were particularly Archbishop Corrigan of New York and Archbishop Williams of Boston. Among the religious orders who fostered the REVIEW in its earliest days were the Jesuit Fathers, whose chief theologian at the time was Father Sabetti of Woodstock. He was a frequent contributor to its pioneer numbers.

When, later on, the editor sent the first two volumes of the REVIEW to Father Hudson at Notre Dame, with a note indicating his intention to enlarge the magazine so as to give wider scope to the numerous interests which were constantly arising in pastoral service in America, Father Hudson expressed his sympathy in a letter from which I quote the following:

> I assure you the two well filled volumes are a valuable addition to my store of books. The wonder is to me that the REVIEW has been so well established in so short a time. It is a proof of your excellent editing. As time goes on the work will be easier. I hope to do more for the REVIEW next year. My exchange copy is sent here and there in the hope of securing some new subscribers.

This letter is dated 20 July, 1890. Later on he writes:

> You are succeeding admirably with the REVIEW. . . . It cannot fail to increase in circulation among the clergy as its spirit and power become generally recognized. It is read with thorough appreciation here, I assure you.

While Father Hudson was thus continuing to encourage THE ECCLESIASTICAL REVIEW, the editor of the latter ventured to say a kind word to the clergy about the excellent Marian magazine of Notre Dame. This stirred the habitual humility of Father Hudson who wrote in the following appreciative words to his young brother editor:

> I wish I could tell you with how much gratification and gratitude I read your generous appreciation of the little AVE MARIA. I thank you from my heart of hearts. Kinder, more generous, or more encouraging words of a magazine have never been said. I wish they were more fully merited. I shall try harder than ever now to deserve your approval.
>
> With cordial regards and renewed thanks, I am ever faithfully in Corde Mariae,
>
> DANIEL E. HUDSON, C.S.C.

In a later note he repeats his thanks, implying that not a few clerical readers had brought the AVE MARIA to the attention of their flocks as especially helpful in building up the Marian sodalities in their parishes. He adds:

> The lines of the little magazine are by no means easy ones, and many times I have been tempted to give it up. The brightest prospect I can see for the AVE MARIA is in the kind favor of the clergy, and such words as you have spoken are likely to increase it everywhere.

As the enlarged size of the REVIEW involved the necessity of raising the annual subscription price, the editor found himself, for the moment, in financial difficulties. If the readers objected to the higher rate, the REVIEW would be in danger. When the editor had announced his aims and hopes in the REVIEW, his friend Father Hudson wrote to him as follows:

> I have just been reading your current number. Bravo! Your letter too was welcomely received. I was sorry to hear that the REVIEW does not pay. . . . Take heart. The REVIEW is sure to be a great success in time. I read Father Sabetti's words to you that you have 'an important mission'.

A month later, 20 July, 1891, he writes:

> Just a line this time. The annual retreat and our provincial chapter have almost used me up. But I must take time to say

> something that has many times occurred to me. I have often thought to make the suggestion formally for your correspondence.
>
> The secular clergy of Chili have a votive office of the Holy Trinity, which they are allowed to say on Sundays throughout the year with some few exceptions, whenever the Office is De Dominica. Ought not our overburdened parish priests, with whom Sunday is such a full day, have this privilege? It could be had for the asking, I am sure, and it would be highly appreciated. Think of this for your Notes.

Through all the years that followed, Father Hudson continued his practical interest and coöperation in the efforts of THE ECCLESIASTICAL REVIEW. In one of his later letters he writes:

> Yes I read your soul in the last number of the REVIEW and shall continue to recommend it to those you ought to be interested in it. Its opponents are not worth considering and opposition, from any quarter, in any way, ought to be ignored. . . . Thank God, I am perfectly untrammeled in regard to the AVE MARIA, and my hopes for your excellent REVIEW is that it may always preserve its independence.

In such fashion the correspondence between Father Hudson and Father Heuser went on during the years that followed. He noted every important movement discussed in its pages, among which the contemplated establishment of the Catholic University at Washington played a chief part. Speaking of Bishop Keane as a candidate for the rectorship he writes:

> He is a man of heart, noble-minded and self-sacrificing. He imagines that every one is as single-hearted as himself, and sometimes lets other people do his thinking. . . . His simple piety edified everyone at Notre Dame. It was enough to see him say Mass to know the beauty of his priestly character. Bishop Spalding will not be thought of as rector. He would not accept the position. They will probably choose Doctor Conaty.

Passing over the years following, we take up a letter dated 5 July, 1926, in which he says:

> How like you your letter is. It makes me regret that I cannot often see you. May your spirit long pervade the ranks of the clergy, for whom you have done far more than you will know in this world. . . . I was in the infirmary with influenza and bron-

chitis—a bad pair. Thank God, I was prevented from work only one week.

In December of the following year, 1927, he writes:

> Trouble with my poor old eyes, and press of routine work ever increasing, have prevented me from writing you as I have often wished to do—to congratulate you on the relief (editorial changes) to which you refer. The work you are still doing is splendid, and all the waves and rays that you have so long emitted will, I trust, continue for many more years, " please God," as the Irish sweetly say . . . Keep your hand on the helm of the REVIEW, no matter to whom you entrust deck duty.

The last letter is written in pencil and undated, and is this brief expression of grateful memory of the high-minded yet deeply humble friend of the REVIEW, and exponent of Our Lady's beauty during the past three-quarters of a century:

> My dear and good friend: Your very kind letter was a great joy and consolation to me. A heart full of thanks for it. I shall not have a blush left after reading it again and again.
>
> I am recovering from an operation. But there is far more of discomfort than of pain.
>
> My hope is that you still have a hand over the REVIEW. Do write for the AVE MARIA as often as you can. Cardinal Newman's beautiful prayer is often on my lips. Please place a copy of it in your Breviary. A joyous Christmas and a holy happy New Year to you. Pray for your old friend in Christo,
>
> DANIEL E. HUDSON, C.S.C.

Who shall assess the power and the edification of THE AVE MARIA through the seventy-five years of its high career? Father Hudson made it a veritable part of the hearth of many a Catholic home, to enlighten and to entertain. One has heard of many a good family where its bound volumes have been cherished through the decades, and where its weekly visits have been welcome and still are welcome. *Ad multos annos, plurimosque annos!*

EDWARD J. GALBALLY.

MAKING A SERMON.

A sermon, like a play or a book, is composed. Or like a symphony, it is developed. Or, in one sense, we may even say that like an automobile it is assembled.

Some can do these things quicker than others. Handel's *Messiah* was completed in eighteen days. Shakespeare wrote with great facility, we are told; Newman with difficulty.

You may have heard Marcel Dupré, organist of Notre Dame, Paris, improvize a symphony from a few notes submitted at random by an audience. Or you may have observed Cardinal Faulhaber, or Lepicier, or Archbishop Hanna or Glennon preach beautifully on shortest notice. But no matter how rapidly ideas are marshalled, the process, when well done, excepting sheer inspiration, is always composition.

In the fabrication of the world, Flammarion reminds us, an action that requires one hundred thousand years is as clearly determined as one that requires only a minute. I suppose the reverse is equally true, of which we have an illustration in the making of an automobile. Standing at the door of a great motor car factory, and watching the shining cars roll out one a minute, we know, though our eyes deceive us, that each one of them was laboriously assembled. So too with the good extempore speech.

In a way the comparison of the sermon with a book or a play is most illustrative. There is a message, a plot, drama in each. In fact religious subjects favor the dramatic.

In another way the comparison with the motor car is more accurate; because the materials for the car are gathered from such various and far-distant sources, the mines, the forest, the plantation; and because they may be shaped, bolted and welded into such a powerful and beautiful whole.

The sermon's resemblance is fairly obvious in the matter of the book and the play and the assembled car. But, though less apparent, there is a closer resemblance in the sermon to the musical composition, say the symphony.

They are both built around a theme; they present that theme in several ways, varying the mode. There is in each some sort of introduction, climax and conclusion. There are bold notes, the nuances and the carefully prepared transitions. They each present a message, tell a story, convey an impression. But the

chief point of similarity, the one to be emphasized, is not the physical likeness. It is rather that the sermon, like the book, the play, the car, is composed, developed, assembled, wrought. This similarity lies in that they are all carefully constructed of parts, no matter how silently geared they are, or how smoothly they run. And particularly alike in the manner of construction are the sermon and the symphony.

Ludwig von Beethoven, master of instrumental music, taught us as well as the musical world a lesson. He became the greatest composer, not because he was the most inspired, but because he was never satisfied until his work reached as near perfection as possible. He left a note-book which shows the gradual development of his best themes. This book proves that he built up those glorious symphonies, slowly and with great effort, from poor tune-germs.

Furthermore, it discloses that his method was to set down every musical idea that occurred to him, later choosing from these what best suited his purpose. How very like the making of sermons! The " vir bonus dicendi peritus," we may logically conclude, is not solely the man lavishly endowned by nature, but often the one who diligently uses every ounce of his lesser talents.

Obviously then the chief requisite for sermon making, as in writing books, plays or musical compositions, is thought, consideration, study. Thought, as represented by the invention of ideas; by the gathering of facts, and properly arranging and presenting them. " Invention," says Blair, " is without doubt the most material and the groundwork of the rest." " Summa laus eloquentiae amplificando rem ornando ", runs an old axiom.

The thought required will be the use not merely of ratiocination, but also of the imagination and the memory. It will include the consultation of a library, a notebook, and probably will engage as instruments the use of pen and paper. Without doubt it must include meditation, prayer.

There are a hundred specific ways to go about making a sermon, but only one generic method: you gather the material and arrange it. The process might be set down in six successive steps thus: Given a subject,

1. Gather material, invent ideas.
   " The orator," says Cicero, " must have a forest of materials and thoughts ". This will be done by reading, praying, consulting, pondering and digesting what is read.

2. Select one idea to develop.
   " Definiteness is the life of preaching. A definite hearer, not the world; a definite topic, not the whole evangelical tradition; and in like manner, a definite speaker—a definite purpose."—(Newman, *Idea of a University*). People carry away only a limited quantity. One idea well impressed is plenty.
3. State the idea.
   " Come down to particulars."—St. Vincent de Paul. A clear statement of the case is half the battle.
4. Portray the idea, develop it, illustrate it, fortify it by facts and authorities.
   " Portrayal ", says Fenélon, " is the important quality of eloquence."
   " Holding the thought up till the mind has a chance to eddy round it."—De Quincey.
   " Every scribe instructed in the kingdom of heaven is like to a man who is a householder, who bringeth forth out of his treasure new things and old."—Matt. 13: 52.
   Illustrate by example, story or analogy; and prove the argument if necessary.
5. Arrange, plan the thought; dispose it so as to make the thesis most clear, logical, forceful and interesting.
6. Draw conclusion, or make exhortation; point a particular, practical moral.
   Our Divine Lord summed up His discourses in short sharp phrases, which the listeners easily carried away, and long remembered, as " He that humbleth himself shall be exalted," and " Seek ye first the kingdom of God, etc."
   " My test of the worth of a preacher," says St. Francis de Sales, " is, for the congregation to say, not ' What a beautiful sermon! ' but ' I will do something '."
   There is little need for exhortation, as the doctrine of Christ exhorts.

That is a broad, very broad description of the process of sermon composition. But it is as particular, perhaps, as is practical in an article. Every man has his own specific way of preparing a sermon.

Preparing a sermon thesis requires labor, just as building a book, a symphony or a car does. It would be foolish or fatal to think otherwise, though appearances are deceiving.

There is no art in which men mistake the cost in labor as they do in writing and speaking, except the art of holiness. We admire the gentle patience of St. Francis and forget the hair shirt that made it possible. Just so, men read a book and enjoy its charm and fluency, yet fail utterly to weigh the toil of its preparation. Or they hear a clever talker and say, " That man is a born orator," which is almost never true. The other half of Quintilian's remark, " Poets are born," is " orators are made ".

John Ruskin wrote: " You have no idea of the labor and the pain it is to me to write these books of mine that seem so easy." And Newman said: " I have been obliged to take great pains with everything I have written; and I often wrote whole chapters over and over again, besides innumerable corrections and interlinear additions. I do not get any better for practice."

Any quick or unusual method of making a man eloquent is fraud. Such power is not granted so easily. It would be dangerous. Facility in this, as in any art or craft, comes with long practice; and success therein is born of intelligence and sweat.

A preacher, for example, has to tell his audience something clearly, a matter which at first sight seems all too simple. " The fire burns brightly, but the flame ascends not without much smoke." In reality, to tell a story, to argue logically, to teach clearly require habits of thought and composition. The preacher, besides the duty of presenting his facts clearly, has the task of arranging his thoughts with respect to cumulative argument, mounting emotion or logical exposition. He must employ rhetorical devices that arouse interest and that convince.

Natural talent is a great help and should never be despised. But talent alone, we know, is rarely sufficient for success in any field of endeavor. The confidence it gives is readily abused. The glib talker is, in one sense, as badly off as the bashful one. The latter knows his weakness and labors to overcome it; while the former too often succumbs to the temptation not to prepare. Believing himself endowed, he feels no compulsion to be diligent, and produces a careless, disconnected discourse, poorly devised, studded with repetitions.

Preparing a sermon requires expenditure of thought, and moreover it takes time. Lacordaire, an orator by nature and grace, insisted upon twenty-four hours in which to prepare a sermon, no matter how urgent the request. No one knows how

long Newman took. It must have been a considerable length of time.

It is true, the saints revelled in constant preaching. But for the ordinary man, without their graces and inspiration, time is needed to read and think. It takes time for the seeds of ideas to gestate, to develop, before they are ready to be thrust upon the world. Carrying ideas in the mind allows them to grow to maturity, and permits the mind to inspect them, to see their mutual relationship and extent, as well as their truth and falsity. They need the fertilization of constant reading, meditation and prayer. With the subject in mind, other ideas germane to it will present themselves, as the preacher works, studies or prays, or even as he plays. "A brilliant man," said an old campaigner, "can prepare one sermon a week, an ordinary man two or three a week, and a fool any number." For if the sermon be wanting in thought and care, it will inevitably be stale, flat and unprofitable, or even dead the moment it is uttered. But if it contains serious thought, and real spirituality, and be earnestly delivered, its effects may be marvellously enduring.

Even in the natural order men cling to what is particularly good. Works of genuine art in sculpture, painting and literature and music are often handed down to us through ages, though lost perhaps for a hundred years, solely because men find in them the careful marks of priceless perfection. How avid the world is for a Grecian urn, or for a disintegrating manuscript of Dante or Augustine; and how it treasures a lovely poem, play or picture. Thought, real thought, has power and permanence. It flows down from the heights in little streams, "sicut pluvia in tellus," but, like Christianity, fills the reservoirs of the world.

And of one other thing we may be assured: the humblest man in the congregation knows when we are prepared and when not. It is one of the affairs about which you cannot fool any of the people any of the time. For when we stand up to speak unprepared, our brains promptly sit down. Extempore speeches are sometimes good; the unprepared speech never.

Unfortunately for us, sermons cannot be turned out from mould and pattern, like motor cars. Though works of art are neatly copied, the copies are rarely as good as the original. There are sermon forms but there is no formula. Like the good book and the musical composition, each sermon must be con-

structed anew. In all creative efforts, of which preaching is an example, thought is the chief requisite. There is no dispensation from it. And thinking is the hardest of labors. "Men would do any kind of work rather than that which requires thought," says Henry Ford. "Five per cent of the people habitually think, fifteen per cent occasionally think, and eighty per cent would rather die than think," said a discouraged philosopher.

To undertake such labors, to learn to preach well, men must have strong motives. There is, of course, the command of Christ, "Going therefore teach," which is, in one sense, quite sufficient. Having accepted the obligation, there is the Pauline fear, "Woe to me if I preach not the Gospel". Then we have the knowledge every engineer and builder possesses, namely, that one good workman is worth a dozen poor ones; and that the indifferent, careless craftsman is the bane of the industrial world. All these are compelling reasons. But the motive that spurs the great preachers, that spurred St. Paul, is the reason behind all these motives.

There is a sweep and magnificence about man's work in the world that is lost sight of if we misconstrue God's Providence. After giving full value to grace, we must concede that man's salvation depends on man.

St. Paul, I think, grasped this idea better than any man. He writes to the Romans, 10: 13, 14: "For whosoever shall call upon the name of the Lord shall be saved. How shall they call upon Him in whom they have not believed? Or how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" And to Timothy he gave carefully worded advice: "Carefully study to present thyself, approved of God, a workman that needeth not to be ashamed, rightly handling the word of truth" (II Tim. 2: 15). And he charged him "before God and Jesus Christ" to preach the word in season and out.

There is much to study about the making and preaching of a sermon. There are, for example, the Church laws of preaching, the counsels of the highest authorities; there are styles and sermon forms, traditional moulds, apostolic examples; there is Christ's own magistracy.

JOHN CASS.

Long Beach, New York

[To be continued]

PLAYS OF A CHRISTIAN CHARACTER.

To the Editor, THE ECCLESIASTICAL REVIEW

In the February issue, under the title of " Plays of a Christian Character," Father Helfen discusses neither plays of a Christian character nor the character of Christian plays. He does, however, undertake the task of surveying Catholic dramatic endeavor in the United States. I would like not only to supplement the picture which he painted but also to object to certain of his assertions and to dispute others.

First of all, I object to the naive if not oblique method of reasoning to which Father Helfen resorts when he argues that Bingo is un-Christian merely because it is successful. Both logic and theology, I believe, will support my contention that success in itself does not determine whether any activity be Christian or not. As a consequence of his first premise, he argues that Bingo has become an instrument for spoiling the taste of our people for dramatics. This conclusion does not seem to follow, for he arraigns Bingo on the wrong charge. Bingo and dramatics are in such separate spheres of entertainment that there can be no possibility of either affecting the other. As a matter of fact, I believe that the taste of our people for dramatic entertainment has improved, as I hope to show elsewhere in this paper.

Secondly, I object to his plea that the stage be used as a medium for Catholic Action. I believe that neither Father Helfen nor myself, nor anyone else for that matter, except the episcopacy, have the right to decide what will be the media for Catholic Action. It is rather imprudent to undertake a task which has been particularly allotted to the Bishops. Such pleas as his injure rather than aid whatever efforts are made toward the creation of a Catholic theatre.

Finally, I object to Father Helfen chiding those who would work for the creation of a Catholic theatre merely because it was a " cause ". I do not believe as he does that such persons should be paid for their efforts. Financial remuneration will never guarantee the success of a Catholic theatre; it is a consequent not a requisite for the creation of a unique type of theatre. One need but consider the history of the Abbey Theatre, the Wharf Players who brought Eugene O'Neill to the notice of the

American theatre, the Washington Square Players, the Labor Stage and other such groups which have all made significant contributions to the modern theatre, to be aware of this fact.

I dispute Father Helfen's claim that the fifteen thousand-odd stages which the Church in this country possesses in some way or other is all that is needed for the creation of a Catholic theatre once they have been well equipped. To cite the Abbey and the other theatres again, none began with much equipment in the technical sense of the word. They did indeed begin with dramas which were different from any before witnessed. A unique type of drama, drama which depicts the Catholic way of life, is what is needed for the creation of a Catholic theatre. Evidently Father Helfen does not believe that " the play's the thing ".

Furthermore, I dispute his claim that our people will attend plays merely because they are Christian. Our people willingly or unwillingly during the past two decades have become more discerning in their choice of dramatic entertainment. The radio and the screen which reach millions every day of the year, are two media of drama which provide far better entertainment than any amateur group can offer. No Catholic dramatic organization can compete with them on their own ground, but Catholic dramatic organizations can compete with them on our own ground, for they do not offer vivid and vital Catholic drama. We can offer such and, when we do, a Catholic theatre will come into being.

I dispute Father Helfen's claim that many Catholic organizations produce perverse drama. I believe that we sin on the side of the angels in this regard. If there is one outstanding fault of Catholic dramatics, it is the wariness with which moral themes are handled. The legitimate stage, the cinema, the radio daily present plays which concern themselves with such problems as birth control, marriage, divorce, political corruption, social injustice and the rest. Rarely do they express a Catholic attitude toward them. We who can and should interpret such phases of life in a Catholic way, do not.

I would like to supplement Father Helfen's picture of Catholic dramatics in our country. Within the past decade significant Catholic drama has been brought to the attention of theatre-goers. Of course, it will require time before a Cath-

olic theatre will influence the American theatre, but there have been pioneers working in that direction. As long as they remain loyal to the " cause " and seek no selfish aims, their efforts will endure, for all artistic achievement is selfless rather than selfish.

For more than a dozen years parish dramatics have gradually ceased to exist. Whether this is good or bad is beside the point. But it is pertinent to add that something could be done to replace them. The Blackfriars' Guild, founded by Father Urban Nagle, O.P., is one effort in that direction. It is an organization of adult little-theatre groups with the avowed aim of presenting drama which is consonant with and interpretative of Catholic thought and morality. Unlike Father Helfen's Catholic Dramatic Movement it neither publicizes nor promotes its own plays. Instead it presents significant Catholic drama no matter what its source may be. It encourages all efforts whatsoever in the same direction.

The Guild has brought to the public, both Catholic and non-Catholic, such Catholic drama as Emmet Lavery's *The First Legion,* Lennox Robinson's *The Far-Off Hills,* G. Martinez-Sierra's *Cradle Song,* Paul Vincent Carroll's *Shadow and Substance,* and Father Nagle's *Barter* and *Catherine, the Valiant,* to mention but a few. The Catholic Theatre Guild of Pittsburgh, another new and adult little-theatre group, has already presented *The New Sin,* by Joseph Breig, *Kamiano*—a drama about Father Damien of Molokai—by Emmet Lavery, *A Saint in a Hurry*—a drama about Saint Francis Xavier, by Jose Marie Peman. Two other groups which have done similarly arresting work in this regard are the Loyola Community Theatre of Chicago and the Chevron Players of Toledo, Ohio.

Collegiate Catholic drama groups have contributed solid Catholic drama to the amateur theatre. Mundelein College for Women in Chicago produced a novel version of Chesterton's robust ballad *Lepanto* with a verse-speaking choir and a ballet. Boston College undertook the presentation of Emmet Lavery's *Second Spring*—a biographical drama of Cardinal Newman. The Catholic University of America gave the first public performance of Henri Gheon's *Old Wang.* Just recently Fordham University had a four-night run of *Who Ride on White Horses*—a new drama about the Jesuit martyr, Edmund Campion, and written by two undergraduates.

The problem of creating a Catholic theatre also involves the necessity of furnishing information to producing groups. An effort to relieve and satisfy this need was made in 1937 with the establishment of the Catholic Theatre Conference. Through the generosity of the Most Reverend Joseph M. Corrigan, Rector of the Catholic University of America, the Conference has made its headquarters at the Catholic University of America. Despite inadequate personnel, despite lack of sufficient finances, during its three years the Conference has established a service bureau and published a presentable magazine, *Catholic Theatre*. It has also inaugurated play cycles throughout various cities. Slowly the Conference is attaining to a position of significance in the Catholic cultural life of America.

I agree with Father Helfen that his training school serves another need in the creation of a Catholic theatre. I would like, however, to remind him that the Catholic University of America, the center of Catholic culture, maintains such a school, too. The University, recognizing the achievement of the Blackfriars' Guild in Catholic dramatics, invited the Guild to establish a school of dramatics in 1937. Its Department of Speech and Drama is now adequately staffed and technically equipped and has already done some eminent work in Catholic dramatics. It presented the premiere of *Brother Orchid,* by Leo Brady, an undergraduate at the University and a member of the Blackfriars' Guild, *The Comedian* by Henri Gheon with Robert Speaight, the English actor, as guest performer. Mr. Speaight will again play the leading role in T. S. Eliot's *Murder in the Cathedral* for the University.

I do not wish to appear a carping critic of Father Helfen's, but I feel that he is confusing if not confused when he attempts to discuss plays of a Christian character and does not do so. Futhermore, I challenge his right to ignore others who are giving a considerable amount of their time to the creation of a Catholic theatre. Finally, I believe that Father Helfen can best aid the aim to which he has given so many years of his life by coöperating rather than competing with others who have made similar sacrifices for the same cause.

BRENDAN LARNEN, O. P.,
Secretary, Catholic Theatre Conference,
The Catholic University of America,
Washington, D. C.

CIBORIUM NOT PLACED ON CORPORAL DURING PRIVATE BENEDICTION.

Qu. In a recent article on private Benediction with the ciborium it was stated that, after the blessing, the ciborium is placed on the corporal after which the priest genuflects and descends. In the same article it was stated that it is expressly forbidden to place the ciborium *extra tabernaculum*. Should the ciborium be placed inside the tabernacle after the blessing?

Resp. Fortescue, in describing the ceremonies of private Benediction, has this to say: "He (the priest) turns and gives the blessing with one sign of the cross, saying nothing. He replaces the ciborium on the corporal until he has freed his hands from the veil or directly in the tabernacle and genuflects. He comes down to say the prayers *Blessed be God* (if customary). Then he goes up to the altar, pushes the ciborium further into the tabernacle, closes its door, and replaces the corporal in the burse" (*Ceremonies of the Roman Rite Described*, p. 263). While the explanation of the ceremonies by Fortescue could possibly be made more clear, it is evident that if the ciborium is placed on the corporal, so that the celebrant may free his hands from the folds of the veil, it is immediately placed inside the tabernacle, where it can be seen by the priest and people. No doubt the author of the article in question was following Fortescue and misinterpreted his meaning. In any event, most authors mention the fact that the ciborium is not left on the corporal.

MUST "ANGELUS" BE SAID KNEELING?

Qu. After the publication of *Prayers and Good Works Enriched with Indulgences*, must the Angelus still be said kneeling?

Resp. In this official work, published by the Vatican Press in 1938, there is no mention of the attitude of the body in the rubric following the prayer, "Angelus Domini". Hence it is not necessary for the faithful to kneel when reciting this prayer if they wish to gain the indulgence attached: an indulgence of ten years as often as it is recited at the proper times morning, noon and evening; and a plenary indulgence if it is recited regularly for a full month. (S. Paen. Ap., 20 February, 1933.)

BLESSING OF COVERED RELIGIOUS ARTICLES.

Qu. Is the blessing of a religious article, if it is entirely wrapped up so that no part of it is visible, valid and lawful? The occasion for this question is the presentation of religious articles for blessing by those being blessed with the relic after services.

Resp. The Roman Ritual (Tit. VIII, Cap. I, *De Benedictionibus Regulae Generales*) in no way proposes a solution of this question. Perhaps the lack of any official specific instruction is warranted by the quite natural assumption that moral presence suffices for an article to receive a blessing.

Authors are not uniform in their interpretation of what actual measure of distance is compatible with such a moral presence. Some require that an article must be within a distance of twenty paces to be morally present; others set thirty paces. A mathematical rule, however, cannot be regarded as a decisive factor in all cases, for when a large group of people is present as one assembly, as Moretti indicates,[1] all the people of that group along with the objects which they wish to have blessed can receive the blessing.

Objects would certainly not be considered as having received a blessing when they are worn in the clothing so that their presence is not detectible, or when contained in cases or under covers so that not only their identity but also their general character is in no wise recognized. These same objects, however, just as unquestionably receive the intended blessing if they are presented in a manner to make their presence discernible, although they are so entirely wrapped up that no part of them can be seen. The capacity of an object to receive a blessing inheres in its actual presence, be it physical or moral, and not in the fact that it is or can be seen entirely or partially.

Notwithstanding the solution here proposed, it would seem well to encourage the people to present their religious articles in full view. With such a practice the priest will be enabled to take all the necessary, or at least helpful, precautions against the possible approach to a groundless religious credulity on the part of the faithful.

[1] *Caeremoniale iuxta Rituum Romanum* (Turin, Marietti) IV, n. 3219.

"FOR WORKS OF EDUCATION IN THE MISSIONS".

Mission Intention for the Month of June 1940.

In the baccalaureate sermon delivered by Dr. Francis P. Cassidy at the Catholic University of America some years ago the following excerpt furnishes the keynote for the importance of that portion of the mission apostolate recommended to our prayers during the month of June, namely, " works of education." "This superiority of your Catholic training," Dr. Cassidy said to the graduates, " derives from the superiority of the Church which is the greatest educational institution in history. The charter by which the Church has been constituted the greatest teaching agency of all times is found in the words of Christ to His Apostles ' Going, therefore, teach ye all nations '. In the execution of this divine command the Church converted Europe. It was the Church that took the nomadic hordes and unlettered populations and raised them from the depths of barbarism to the heights of civilization and culture. It was the Church that furthered the progress and intellectual advancement of monastic schools and learned universities of the Middle Ages when Catholic thought and Catholic ideals dominated the life of nations. It is the Church that has been the greatest patron of science and art and it is in Her that architecture, sculpture, painting and learning found their best support."

Today's Problem.

With Her present and necessitated program of expansion the Church has greater need than ever for the prayers of the faithful to continue Her educational works in mission lands. We are all witnesses to the havoc which has been wrought by the type of education which is being served throughout the world on the silver platter of liberalism. It becomes therefore the imperative duty of Catholic teachers and leaders to offset this tendency not only here at home but in mission lands as well. In those districts the Church must assume the same role she did in America during the past centuries. If educational facilities in this country are what they are here today it must be remembered that it was Catholicism which lighted the torch of learning and that gallant, well-trained men and women have kept it alight.

Desire for Education Widespread.

Today the world, even the most remote sections of it, is education conscious and it is this consciousness which has inspired our friend the Communist to expend his greatest efforts upon the training of youth. He knows that the future of his program for world expansion rests in the hands of those who, as today's children, will become tomorrow's leaders. Therefore the Reds have concentrated upon their education plans in order to develop a new race of godless automatons, cogs in a state-operated machine, devoid of conscience, respect for human rights or obligations. This has been the plan of Russia and Germany and it is Mexico's plan as evidenced by the recent ruling regarding the Catholic and private schools of that unfortunate republic.

What has happened in these countries can and will happen in mission lands to which the red fingers of Communism are stretching so eagerly. Hence the call goes forth from the Eternal City summoning the interest and prayers of the faithful.

A Complete Program.

Missionaries who are laboring in mission territories have developed a very complete system of education, which is eminently suited to the needs of the people among whom they are laboring. For instance in China, where infant abandonment is frequent, plans must be made for the physical as well as spiritual upbringing of those tiny waifs who reach the mission only a few days, or even hours, old. Properly housed and fed, the child often develops into a sturdy youngster whose inquiring mind and hands must be directed along the right lines. When school days actually arrive the training is neither haphazard nor lopsided; the "whole" child, spiritual as well as physical is instructed. Religious education, with its consequent knowledge of the creature's duties toward the Creator, state and neighbor has a definite place in the curriculum. On the other hand ample provision is made to train the boys and girls in the art or trade which will make them useful, self-supporting members of society. Father Thomas McCarthy, of the Columban Fathers in China gives concrete evidence of what is done in Kienchangfu.

"The school teaches," he says, "not alone the three 'R's', but also the ultra modern, streamlined novelties of American education. What time the teachers were not engaged in taking the intelligence quotients and mental ages of their charges, they taught them hygiene, science, manual work, drawing, singing, in addition to the social subjects, history, geography and civics. Lest all these should overburden the pupils, physical drill was made a major subject."

A Task Well Done.

What has been done in China, even in the face of the crisis there, is and has been done in other parts of the mission field. The Japanese educational requirements are of a particularly high order, but the Church has been able to win the approbation of both government and people alike for their schools and teaching. In India the same may be said to be true and during the Eucharistic Rally held three years ago in Kandy, Ceylon, a paper on education was read by the noted Catholic Cinghalese, Mr. E. Wikramanayake. In this the "insufficiency of merely secular education for the preservation of society" was stressed as well as "the valuelessness of the acquisition of mere secular knowledge when the very existence of nations depends upon the vigor of their moral and religious life and on their faithfulness to public and private duty."

It can be seen therefore how deeply cognizant are the peoples in mission lands of the value of Catholic education and how splendidly the Church is carrying on this part of her task. The Resident Commissioner of Swaziland paid tribute to the work of the missionaries in South Africa during a recent celebration when he stated that "the Catholic Church does not destroy the good points in the character of the African natives, but aims rather at making them the substratum on which to build up a Christian character. . ." He added that "he had been favorably impressed by the spirit of discipline of the boys in the school, by their ready obedience and respect for authority."

Certainly the missionaries have been doing a splendid "job" in their educational work, often in the face of seemingly insurmountable obstacles, and their task will be much heavier during the present time when wars and rumors of war are

disrupting the world. Hence the appeal of the Holy See for the prayers of the faithful " for works of education in the missions."

RIGHT REV. MSGR. THOMAS J. MCDONNELL,
National Director,
The Society for the Propagation of the Faith.

SPECIAL INDULGENCES AT HOLY HOUR.

Qu. Are there any special indulgences to be gained at a Holy Hour as such, publicly made before the Most Blessed Sacrament, apart from the indulgences attached to the prayers that make up the Holy Hour?

Resp. On 21 March 1933, the Sacred Penitentiary granted the faithful for the making of the " Holy Hour " both a plenary indulgence and a partial indulgence of ten years, upon fulfilment of the following conditions:

A. For the gaining of the plenary indulgence the faithful must—
   1. observe the usual requirements of Confession, Holy Communion, and prayers for the intention of the Holy Father;
   2. take part in the publicly conducted exercise which is popularly called the " Holy Hour " for the duration of the whole hour;
   3. assist thereat in any church or public oratory, or in a semi-public oratory destined for their legitimate use;
   4. participate therein with the view of calling to mind the passion and death of our Lord Jesus Christ, and contemplating and honoring the ardent love which led Him to institute the Holy Eucharist.

B. For the gaining of the partial indulgence, the faithful must—
   1. engage in this holy devotion either publicly or privately;
   2. fulfil it with at least true contrition of heart.

(Cf. *Preces et Pia Opera in favorem omnium Christifidelium vel quorumdam coetuum personarum ditata et opportune recognita,* n. 139.)

Book Reviews

THE LIFE OF BISHOP McDEVITT. By Ella Marie Flick, Author of "Chaplain Duffy". Illustrated. Dorrance & Co., Philadelphia. 1940. Pp. 357.

Barely five years and a half have passed since the venerable Bishop of Harrisburg died and already we have his biography. A good portrait it is, too, of Philip Richard McDevitt, a very edifying picture of him as priest in a busy parish, as Superintendent of Parish Schools of Philadelphia, and as Bishop of the small see of Harrisburg. The author and her "co-workers, the Misses McDevitt" (not family relatives of the Bishop's, but certainly his very devoted friends since their school days in his beloved Nativity parish), have gathered ample biographical data of the illustrious prelate. The author's "co-workers" have been busy at this labor of love for many years, and have put it all so unreservedly at the author's disposal, and at the same time have so diligently directed her in arranging it, that the author seems to have played chiefly the rôle of faithful amanuensis. This material for the life has been mainly gleaned from newspaper clippings, from anecdotes and memories, all interpreted as correctly and faithfully as the insight of the collaborators has permitted them to do. The Bishop never was an easy man to get to talk about himself or about any of his doings. With it all, the volume is most interesting, even if repetitious; very accurate on the whole, and certainly conceived and written in fondest memory of the Bishop, but it lacks definite characterization and deeper perspective; for the Bishop deserves a setting in the American scene, where his national impress may and should be traced.

Of the prelate's boyhood and seminary years little has been gleaned after diligent search. Although he was a careful storer of historical records, of personal data he preserved very little. Of his industrious and delicate years as an assistant priest in the Nativity parish in Philadelphia, the volume has gathered a more than ample supply of edifying details to depict a self-sacrificing priest of the finest type. Then follows his outstanding work as Superintendent of Parish Schools of Philadelphia, his impressive contribution to the Catholic High School movement not only in his own diocese but also in other parts of the country. If Monsignor McDevitt's title to fame were to rest on his educational activities alone, he would have deserved well of the Church in America. No small part of this life has to do with his solid achievements in this important field of his labors. The volume gives the facts and the statistics pretty thoroughly, and a true account of the Bishop's sympathetic skill and patience in directing this difficult

experiment and bringing it to success. The credit is all his and no one will ever again doubt it.

Twenty years before he died, Monsignor McDevitt was appointed Bishop of Harrisburg, a comparatively small see, with personnel and funds inadequate to carry on the life of a Catholic diocese in a busy centre of the East. With what heroic efforts the Bishop tried to make up the deficiency the biographers have been at pains to tell. It is all very interesting, very edifying, and very informative. And so are their occasional references to some of the more national activities of the Bishop. They make an attractive story for which the venerable prelate's friends will be grateful. It will, however, hardly be thought amiss for the reviewer to add that Bishop McDevitt's influence among his fellow members of the Episcopate, the quiet yet cogent expression of his opinion, his serene Catholic spirit, his constancy of position once taken, the conscientious administration of his every duty, his natural self-effacement, his high moral courage, might have been allowed to show themselves in his own acts rather than in being repeated so often in the words of others.

FREEDOM UNDER GOD. By Fulton J. Sheen, Ph.D., D.D., Litt.D., LL.D. The Bruce Publishing Company, Milwaukee. 1940. Pp. 265.

There is no need to mention the great assault being made by Communism today upon many nations. Our own country has come in for its full share of Russian venom. Those who read these attractive pages of Monsignor Sheen will realize how insidious is the propaganda directed against us. Fortunately, however, they will receive in books such as this an exposition of the fallacies of that propaganda, and something more: a positive exposition of the way true Catholic ideals can function and do function in practice. The book contains so many riches that, rather than run the risk of discussing any one part to the possible exclusion of other material, let us give a chapter-by-chapter exposition of its contents.

Relevance of Religion shows the falsity of the view that religion is either irrelevant to public affairs or hostile to them, and stresses the need of " rediscovering " man, the rational being, the reflexion of God. *False Liberty* points out the fallacies underlying two fundamental errors: Liberty of Indifference, named from the disregard for truth, morality, and the social good; and Liberty of Necessity, named from the self-contradictory view that a man is free because he realizes the necessity of acting by fixed laws. The last named section is particularly stimulating in its discussion of modern dictatorships which would propose this type of " liberty," and in its insistence upon the necessity

of recovering true liberty, union with God. *True Liberty* discusses at greater length the nature of this recovery, and puts it in man's free and ungrudging response to the loving invitation of his crucified Saviour. *The Economic Guarantee of Human Liberty* contains a sparkling defence of man's right to own private property and a clear picture of the Church's attitude in this regard, confirmed by the canticle *Magnificat*: He hath put down the mighty from their seats, and the humble He hath exalted. *Communism, Capitalism, and Liberty* is possibly the best chapter of all. Communism, which insists on the social use of property, but forgets personal rights, and Capitalism, which insists on the right to property but forgets its social use, are subjected to a searching analysis in which their abuse of partial truths is clearly displayed. Real liberty, such as is intended by the Church for the workingman, is beautifully illustrated from the crucifixion of our Lord. *The Dignity of Labor* considers two extreme errors on the important question of labor, before explaining the Catholic position: man exists not for work, but work exists for man. This doctrine is then applied to the question of Living Wage, Class Struggle, and Unemployment. *Liberty and Labor* lays down recommendations to labor to help make clear the great truths expressed in *Rerum Novarum* and *Quadragesimo Anno*. Definite and clear teaching is here persuasively expounded on three important points: Profits, Management, and Ownership.

Liberty and the State shows the fallacies both of excessive individualism and of extreme collectivism, before pointing out the proper solution: " a golden mean in which the citizen is for the State, and the State is for the person, for liberty . . . is born of the recognition of social responsibilities." *Liberty and the Republic* points out the fallacy of Russian pretenses at democracy before stating that rights come from God and that that is why religion enjoins obedience to the State. The somewhat startling truth that the decline of patriotism in our country is due to a decline in religion is cogently backed by the example of the publican Matthew. *Limits of Freedom* wisely indicates the clear-cut difference between liberty and anarchy. Many arguments are forcefully marshaled against the Communist organization's claim of promoting freedom; and its utter dependence upon Russian dictation is brought home by patent facts usually backed by admissions of avowed Communists. *Liberty and Equality* discusses the various ways in which equality may be viewed; namely, in a political, an economic, or a spiritual sense. The last of these three is the sense in which Catholicism uses the term. It holds that all men are equal *essentially*, but unequal *accidentally*. Some inequality is clearly necessary, but all are to have that which is " necessary for their function ". *Liberty and Ascetism* indicates the fundamental difference between Christian

asceticism and that enforced by Communism or Nazism. The need of individual reform, rather than " liquidation " of the sinner, is what is really needed. *Freedom and Religion* shows why the Church is opposed to both Liberalism and Totalitarianism: because they do injury to man's true nature. The want of a sense of guilt sadly impedes man today in his effort toward freedom. Helped by true humility arising from this feeling, man and society must build a structure leaving room for religious freedom and the full development of man in his totality.

The above exposition gives some indication, however meagre, of the solid material contained in the book. It does not give any indication of the attractive style of the author, his forceful use of Scriptural examples aptly suited for present-day sociology, his frequent reference to important Encyclicals, his challenging similes, his stimulating analyses. To appreciate this, one must read for himself. Whoever does this will have one more opportunity of observing the inexhaustible riches of Catholicism of which some sections are here so charmingly presented.

AD SIGILLUM SACRAMENTALE ANIMADVERSIONES. By Carolus Fidelis Savio. F. Casanova et C. Tourin. Pp. 81.

The chief thesis in this work is to establish and defend a more fundamental basis for the seal of confession, and to lay down a principle whereby the secret of the confessional is shown to be distinct from and superior to all other secrets.

Moralists generally have been content to establish the obligation of the seal on the right of the penitent, especially the right to his good name. The source of the obligation is considered to be much the same as that of the professional or committed secret, although it is admitted that the binding force of the seal is infinitely superior to that of other secrets since it admits of no exceptions whatsoever. In the mind of the author, the seal has its obligation in the very nature and institution of the Sacrament of Penance. The seal is that by which the confession of the penitent becomes the proximate matter of the Sacrament. Hence to reveal or make use of the knowledge one has from the confessional is by that very fact, and independent of the right of the penitent to his good name, a sacrilege and hence illicit. The author appeals to Saint Thomas in defence of his assertion, in whose view the obligation arises only secondarily from any consideration of the penitent, and primarily because what the priest knows from sacramental confession, he knows as a minister of God and not as man. It must be admitted that, while the author's thesis is open to some objections, he makes out a very good defence, and there can be no doubt about the value of a principle in the practical order that

can readily extend to all matters included under the secret and at the same time distinguish this special obligation from all others. In the practical application of this principle all questions are solved in favor of the penitent, and it is this portion of the work that is to be especially commended. It is hardly conceivable that one can be too severe in matters pertaining to the seal. The scandal and the damage that result if this matter, like so many others of moral theology, were subjected to distinctions, counter-distinctions and limitations can hardly be over-estimated.

OCCASIONAL SERMONS AND ADDRESSES OF ARCHBISHOP DOWLING. With a Foreword by the Most Reverend John T. McNicholas, S.T.M. St. Anthony Guild Press, Paterson, N. J. 1940. Pp. vii + 208.

The Archbishop of Cincinnati has conferred a favor on the priests of America in making available these works of a master craftsman. Archbishop Dowling was a gifted orator, as well as a scholar and master of style. There is real thought behind every sentence, and the thought is expressed clearly and succinctly.

The sermons and addresses selected for this, it may be hoped, first volume of Archbishop Dowling's speeches, give some idea of the wide range of the prelate's interests and experience. The sermons include those delivered at the consecration of bishops, the dedication of a cathedral, churches and a seminary, at the Chicago International Eucharistic Congress, to a Holy Name Society convention; one of the addresses was given before a National Convention of the Knights of Columbus, the other, "The Melting Pot and the Mold," was delivered at a patriotic banquet. Most of the fifteen sermons were delivered between 1922 and 1926. In an appendix is given the sermon preached by Archbishop McNicholas at the funeral Mass of Archbishop Dowling, itself a masterly utterance.

This is a sermon book that can be recommended to priests without reservation.

PAUL AND THE CRUCIFIED. By William J. McGarry, S.J. The America Press, New York. 1939. Pp. xx + 272.

It is always a pleasure to welcome a competent Catholic book on St. Paul. It is doubly so in this instance, for Father McGarry's study is characterized by scientific exegesis, solidity of doctrine, and insight into the thought of St. Paul. The author's aim to make Pauline doctrine intelligible to the cultivated lay reader, implied in the foreword, is likewise worthy of praise.

Before introducing the reader to the central theme of Pauline theology, the author describes Jerusalem and the events which took place there in the years 30-40 A.D., particularly the miraculous conversion of St. Paul. He then plunges into his subject—Christ crucified and His place in St. Paul's life and theology. Christ crucified was Paul's fundamental message, to the Jews a stumbling-block and to the gentiles folly, but to those who are called, the power and wisdom of God. By His passion and death Christ effected what neither the law of the Jews nor the wisdom of the gentiles could accomplish—salvation. As man's solidarity with Adam resulted in original sin for all (except Jesus and the Blessed Virgin) so his solidarity with Christ leads to grace. This latter solidarity is really twofold: between Christ and fallen man, and in that case salvation is yet to be accomplished, and between Christ and redeemed man, and here the fruits of Redemption have already been won, but its complete effects will not be realized until the general resurrection. The moment when the first unity (the solidarity between Christ and fallen man) passed into the second (the solidarity between Christ and redeemed man) was the moment of Christ's death on the cross. This naturally leads to a treatment of Paul's conception of Christ's sacrifice on Calvary, where He is both Priest and Victim and whereby He redeems mankind and offers supreme worship to God the Father. Since the Pauline conception of the Redemption is that of union between the Redeemer and the redeemed, the author studies the nature of this union in its various aspects, and concludes the book with a chapter on the Mystical Body of Christ. The book is furnished with a limited bibliography, and topical and Scriptural indices.

The work is carefully planned and the presentation is clear; the style, however, is somewhat oratorical and diffuse. This latter is probably due to the author's efforts to make a difficult subject clear to those who have had no training in theology.

The reviewer feels that he should call attention to some inaccuracies and ill-founded opinions that occur in the text. They have little bearing on the main theme and do not impair the general excellence of the book, but they do constitute imperfections which it is hoped the author will eliminate in the event of a second edition. On page xv he states that on Pentecost the Apostles met in one of the houses in Sion. Basing their view on a tradition that dates back to the fourth century, most authorities place the house on the Western hill. On page 64, the author claims that the participles in I Thess. 4: 15-17 may represent a condition, and he goes so far as to say that such a construction was an ordinary phenomenon of Greek grammar. As a matter of fact the circumstantial participle in Greek does not take the article. Consequently the participles in the above phrase are attributive. On page 146, he speaks of the apostate Jews of the Epistle to

the Hebrews. These Jews were not apostates but in danger of apostatizing. On page 158 we read that the tabernacle and the temple had an enclosed portion containing two chambers each about 30 feet square. First, the two chambers were not of equal size; second, the enclosed portion of the temple was twice the size of the tabernacle. (Cf. Ex. 26: 15-25 and III Kings 6: 2.)

OEUVRES DE SAINT AUGUSTIN. 1re Série: Opuscules. IV, Dialogues Philosophiques. I. Problèmes Fondamentaux: Contra Academicos, De Beata Vita, De Ordine. Texte, Traduction, Notes, par R. Jolivet. Paris, Desclée, De Brouwer et Cie, 1939. Pp. 482.

Works about Saint Augustine are certain to find an interested group of readers in some walk of life. Works of St. Augustine, on the other hand, deserve reading far more than works about him, and yet are often passed by with a mere admiring glance. One reason may be the imposing character of the Saint's *Opera Omnia* in any of the various editions, such as the Migne, the Benedictine, the Vienna Corpus, etc. For this reason we congratulate the publishers and the editors of the *Bibliothèque Augustinienne* to which the present work of the Abbé Jolivet belongs. So important is this group of works likely to be that it is well to call the attention of our readers to it.

At first a mere *Edition Choisie* had been contemplated. The editors later became convinced that a complete edition, in convenient form, of all the works of the great African Doctor would be a real boon to many. As a result they have now embarked upon the ambitious project of publishing the complete Latin text, accompanied by a French translation that omits only a few parts of lesser interest and which is clarified by pertinent notes and indices. When complete, the set will embrace ten series: Opuscula, God and His Work, Grace, the Church, the City of God, Letters, Exegesis, Homilies on the Psalms, Homilies on Saint John, and Sermons. Each series is to embrace several volumes, containing from 400 to 600 pages and of handy format. The names of such illustrious scholars as Cayré, Roland-Gosselin, Combès, Saint-Martin, Jolivet, and De Labriolle assure us that the undertaking is in capable hands.

The present volume is a good example of this useful group of works, being the fourth volume of the first series. Its text is the Migne reproduction of the Maurist edition, completed by a number of critical notes drawn from Knöll's edition in the Vienna Corpus, which published the present three dialogues in 1922. Each work is preceded by a brief introduction which sketches its purpose, nature, and date. A set of *Notes Complémentaires* is added at the end of each

dialogue. The volume is completed by a brief bibliography and a useful *Table Analytique*. The translation is accurate, though a few sections are somewhat too free and leave the exact meaning of the Latin rather vague. All in all, however, we salute this volume as a worthy member of the excellent series to which it belongs.

Book Notes

Dr. Filion has produced a very satisfactory manual of scholastic philosophy for beginners. (*Elementa Philosophiae Thomisticae*, Tomus Primus: Logica, Cosmologia, Ontologia. By Emile Filion, S.S. Montreal, Librairie Beauchemin. Pp. x + 541.) His theses and explanations are solidly and scientifically Thomistic. The book is as elementary as the exigencies of academic work will allow. Innumerable outlines and schemata are designed to aid the faltering understanding of the philosophical novice, and the book abounds in pictures, to illustrate and exemplify the subject matter. Even from a mechanical point of view, considering the size of the book itself and the kind of type used in it, the volume is well designed as a college text.

The body of the work is in Latin. In the appendices are English translations of the few pages of the text which are written in French. A definite advantage to the work is the listing, in another appendix, of the famous twenty-four Thomistic theses. A disadvantage is the absence of any adequate reference to the existing literature of philosophy.

Father J. de Ghellinck, S.J., has recently published two very useful little volumes: *Littérature latine au moyen âge*. The first volume goes down to the end of the Carolingian Renaissance, and the second, to Saint Anselm and his contemporaries. A third volume will continue the history to the humanistic period. The work is no dry-as-dust catalogue of authors and writings, but a penetrating appreciation of the literature presented in lively and interesting fashion. Père de Ghellinck has succeeded in classifying the great mass of material so that the reader will not miss the woods for the trees. He has masterly introductions and conclusions. Poetry, history, hagiography, theology, law, sermons, letters—all the literary genres receive their treatment. Details are given with all the precision attained in the most recent research, but the treatment is gauged for the general reader and not for the specialist. The volumes appear in that excellent series, *Bibliothèque catholique des sciences religieuses*, published by Librarie Bloud & Gay. They are priced at 15 francs each.

Jeanne Jugan, translated by Mary A. Gray from the French of Canon Helleu, is a pleasant volume for the casual reader as well as an inspirational treatise for those interested in hagiography. The first steps have been taken in the beatification process of the foundress of the Little Sisters of the Poor, and it is difficult to believe that only a century ago this universally loved sisterhood had its beginnings. Jeanne Jugan died in 1879. Forty years before with two companions she began her work for the aged poor. To-day the Sisters conduct more than 300 houses and there are nearly 6000 sisters.

Reading Canon Helleu's biography, one can readily understand why the Little Sisters keep so well the spirit of their foundation, and why they merit the admiration and coöperation of Catholic and non-Catholic alike. For thirty-five years Jeanne Jugan lived as a simple sister with no authority, and few of those about her knew that she was the foundress of their congregation. In the early days of the congregation she had been elected superior general, but was unjustly removed from office. Father Le Pailleur was named superior general, and later he arrogated to himself the title of founder of the congregation. The book, written in popular

style, is simple and direct. The translation appears to be very well done, and the book is well worth while. (St. Louis, B. Herder Book Co. Pp. xiii + 174.)

The Sublime Shepherdess is Frances Parkinson Keyes' Life of St. Bernadette of Lourdes, and is a companion volume to her Life of the Little Flower. The author does not add much that is new, but her presentation is excellent and her literary style graceful and pleasing. Hagiography would be much more popular with our Catholic people if other writers had the mastery of English shown in this volume. The publishers have done their part well. The thirteen illustrations add much to the value of the book. (New York, Julian Messner, Inc. Pp. 182.)

Those who read the *Letters of Father Page* in *Columbia* and *The Far East*, and felt that they would like to have them in permanent form for their bookshelf will be glad to know that Longmans, Green & Co. is publishing this latest work from the pen of Father Gerald Fitzgerald. The author has made good use of the letter-form, and has succeeded in keeping the personal touch. It is a book that can be recommended, and while it will appeal principally to layfolk, the priest will find in its pages many a fruitful hint. (Pp. x + 308.)

The Resurrection Scholasticate, Washington, D. C., has published Father Francis Kieda's doctoral dissertation *De Matrimonii Celebratione Per Procuratorem*. (Box 4484, Brookland Sta., Washington. Pp. xii + 103.) The dissertation is concerned principally with the history of marriage by proxy, but three pages are allotted to the question of the validity of such marriages in civil law in the United States. Dr. Kieda quotes that some authors admit the validity of marriage by proxy in states where the common law relating to matrimony is in effect.

What is Literature? by the late Charles DuBos are four lectures delivered at St. Mary's College, South Bend, Indiana, in 1938. The subjects are, Literature and the Soul, Literature and Light, Literature and Beauty, and Literature and the Word. Literature, the author declares, is first of all life becoming conscious of itself when, in the soul of a man of genius, it joins its plenitude of expression. The lectures are excellently done, contain real and unusual thought, and prove M. DuBos' familiarity with English literature. (New York, Sheed & Ward. Pp. xi + 124.)

Books Received

SANCTI AMBROSII LIBER DE CONSOLATIONE VALENTINIANI. Text with Translation, Introduction and Commentary by the Reverend Thomas A. Kelly, Ph.D. The Catholic University of America Press, Washington, D. C. 1940. Pp. xxi + 324. Price, $2.00.

THE SUBLIME SHEPHERDESS. The Life of Saint Bernadette of Lourdes. By Frances Parkinson Keyes. Julian Messner, Inc., New York City. 1940. Pp. 182. Price, $2.00.

JEANNE JUGAN. Foundress of the Little Sisters of the Poor. By the Very Reverend Canon Helleu. Translated by Mary Agatha Gray. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. xiii + 174. Price, $2.00.

OCCASIONAL SERMONS AND ADDRESSES OF ARCHBISHOP DOWLING. With a Foreword by the Most Reverend John T. McNicholas, D.D. The Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. vii + 208. Price, $2.00.

ETHICS OF CHRISTIANITY. By the Reverend C. M. Winters. Prepared for the Use of Newman Clubs and Adult Discussion Groups. The Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. v + 141. Price, .30.

CHRISTIAN LIFE AND WORSHIP. By the Reverend Gerald Ellard, S.J., Ph.D. With original illustrations by Ade de Bethune. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. xxi + 420. Price, $3.50.

I SAW THE HOLY SHROUD. By the Reverend Peter M. Rinaldi, S.C. Mary Help of Christian School, Tampa, Florida. 1940. Pp. 67. Price, 25c.

A PASSION FLOWER OF CARMEL. Adapted from the Dutch of Father Pius Aan de Stegge, O.Carm., by Frater Joachim Smet, O.Carm. The Carmelite Press, Chicago, Illinois. 1940. Pp. viii + 152. Price, paper, $0.50; cloth, $1.00.

A NOVENA TO THE HOLY SPIRIT. By the Reverend Lawrence J. Luetkemeyer. Published by the author, 501 E. Grand Avenue, Marshall, Texas. 1940. Pp. 36. Price, 10c.

THE CHURCH. By the Very Reverend Monsignor James H. Murphy. The Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. 40. Price, 5c.

WHO ARE CATHOLICS? By the Very Reverend Monsignor James H. Murphy. The Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. 39. Price, 5c.

LA VRAIE CONVERSION DU COEUR. Par le R. P. J. Grimal, S.M. Librairie Catholique Emmanuel Vitte, Lyon et Paris, France. 1940. xxiv + 180. Prix, 10 fr.

LE VRAI TRAVAIL DE PROGRES. Par le R. P. J. Grimal, S.M. Librairie Catholique Emmanuel Vitte, Lyon et Paris, France. 1940. Pp. 265. Prix, 13 fr.

THE IMITATION OF CHRIST. By Thomas A'Kempis. Illustrated by Majeska. Richard R. Smith, New York City. 1940. Pp. xii + 246. Price, $3.00.

RENE BAZIN L'HOMME ET L'ECRIVAIN. Par Mgr. Francis Vincent, Recteur de l'Universite catholique d'Angers. La Bonne Presse, Paris, France. 1940. Pp. 203. Prix, 10 francs.

CATHOLIC SOCIAL THEORY. By Wilhelm Schwer, S.T.D. Translated by Bartholomew Landheer, Ph.D. Preface by Doctor Franz Mueller, M.C.S. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. xv + 360. Price, $2.75.

PRACTICAL HELPS FOR THE RELIGION TEACHER. Part I: Practical Methods for Practical Catechists. Part II: How to Teach the First Communicant. By the Reverend Aloysius J. Heeg, S.J. The Queen's Work, Saint Louis, Missouri. 1940. Pp. part I, 71; part II, 85. Price, 25c. each.

ADOREMUS DOMINUM. Eucharistic Motets and Hymns for T. T. B. B. or S. S. A. A. a Cappella. By the Reverend Carlo Rossini. J. Fischer & Brother, New York City. 1940. Pp. 119. Price, $1.25.

JEWISH PANORAMA. By David Goldstein, LL.D. The Catholic Campaigners for Christ, Astor, P. O., Boston, Mass. 1940. Pp. xvii + 394. Price, $3.00.

THE GIFT DIVINE. By the Reverend Francis J. Connell, C.SS.R., S.T.D. Pp. 32. *Thy Sins are Forgiven.* With Study Club Outline. By the Reverend Francis J. Connell, C.SS.R., S.T.D. Pp. 31. *The Church and Social Order.* With Discussion Club Outline. By the Reverend Gerald C. Treacy, S.J. Pp. 31. *The Renegade Home.* By Ella Frances Lynch. With Discussion Club Outline, Pp. 32. *Good Friday.* The Mass of the Presanctified. The Seven Last Words. By a Paulist Father. Pp. 46. The Paulist Press, New York City. 1940. Price, 5c. each.

THE MYSTICAL THEOLOGY OF SAINT BERNARD. By Etienne Gilson. Translated by A. H. C. Downes. Sheed & Ward, New York City. 1940. Pp. ix + 266. Price, $3.50.

WHAT IS LITERATURE? By Charles Du Bos. Sheed & Ward, New York City. 1940. Pp. ix + 124. Price, $2.00.

OUR LADY OF FATIMA. By the Right Reverend Monsignor Finbar Ryan, O.P. Foreward by His Grace the Most Reverend John Pius Dowling, O.P., Archbishop of Port of Spain. B. Herder Book Company, Saint Louis, Missouri. 1939. Pp. 187. Price, $1.75.

THE CATHOLIC CHURCH. A Course of Sermons. By the Most Reverend Tihamer Toth. Translated by V. G. Agotai. Edited by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. iv + 325. Price, $3.00.

YOUR CATHOLIC LANGUAGE. Latin with the Missal. By Mary Perkins. Sheed & Ward, New York City. 1940. Pp. 222. Price, $2.00.

MARY AND NAZARETH. By the Reverend Vincent McNabb, O.P. P. J. Kenedy & Sons, New York City. 1940. Pp. xv + 132. Price, $1.35.

HEAVENLY CONVERSE. By a Poor Clare Colettine. Sheed & Ward, New York City. 1940. Pp. 136. Price, $2.00.

GEWEICHTES LEBEN. Predigten und Predigtstizzen aus dem Brauchtum des schriftlichen Volkes. Von Johann Baptist Dieing. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. 133. Price, $1.25.

DER WEINSTOCK. Buch der jungen christlichen Familie. Herausgegeben von Helene Helming. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. vii + 264. Price, $2.00.

"I BELIEVE". A Series of Articles on Faith for Discussion Clubs. By Sister Mary Agnes, S.N.D. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 45. Price, 15c.

NANO NAGLE. Foundress of the Sisters of the Presentation of the Blessed Virgin Mary. By a Member of the Presentation Community Mount Saint Michael, Staten Island, N. Y. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 35. Price, 10c.

SHALL I MARRY A NON-CATHOLIC? By the Reverend James A. Magner. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 28. Price, 5c.